

# THE ANCIENT WORLD

Part One

## Greece and the East

BETTEN

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# THE ANCIENT WORLD

FROM THE EARLIEST TIMES TO 800 A.D.

BY

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## PREFACE

SINCERE thanks are due both to Professor Willis M. West and to Messrs. Allyn and Bacon for the complete liberty they have granted in utilizing and altering the *Ancient World*. The author of the revision is alone responsible for all the changes introduced into the new book. It contains rather too much than too little matter, and it will be the duty of the teacher to select what he thinks should be studied and what should be omitted or, perhaps, made the subject of cursory reading. The principles guiding the selection of books recommended for reading are laid down in the note preceding the booklist at the end of the volume.

May the book, presented in so attractive a shape by the publishers, be found helpful in promoting the great cause of Catholic education.

FRANCIS S. BETTEN, S.J.

ST. IGNATIUS COLLEGE, CLEVELAND, O.



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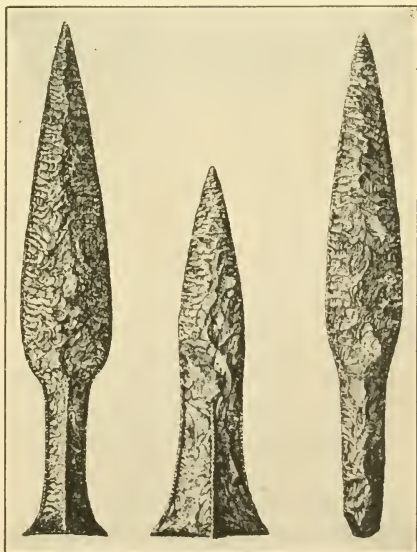
# THE ANCIENT WORLD

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## INTRODUCTION

**Historical Sources.**—The student learns of the many events and facts which make up the history of mankind from the historical books written and published in our own time. But how do the authors of these books know what happened centuries ago? They consult what we call the *sources of history*. There are three kinds of such sources:

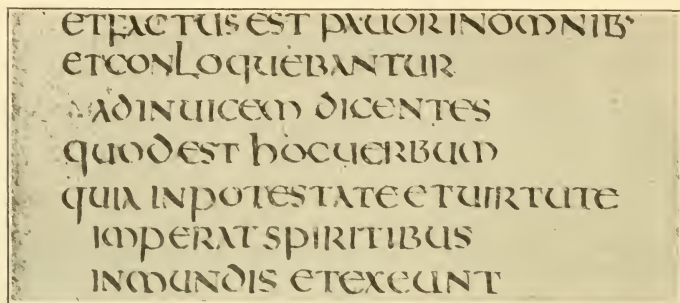
(1) *Oral Traditions.*—The stories of happenings of the past if handed down and propagated by word of mouth only, are called oral traditions. These stories tell of the deeds of prominent men, both good and bad, or of the beginnings and vicissitudes of nations, and frequently they relate to matters of religion. Many, perhaps the greatest part of them, have undergone changes in the course of time and have become more or less fabulous. But historians often discover even in these a certain



PREHISTORIC STONE DAGGERS.

amount of truth, though it may be obscured by legendary fictions.

(2) *Relics*. — By relics we understand the weapons, tools, household things, articles of ornament, etc., which were used by men of former ages; also their works of art, the ruins of their buildings, the very remains of their dead buried in simple



FACSIMILE FROM THE CODEX AMIATINUS OF THE LATIN BIBLE.

ET FACTUS EST PAVOR IN OMNIBUS ET COLLOQUEBANTUR AD INVICEM DICENTES QUOD EST HOC VERBUM QUIA IN POTESTATE ET VIRTUTE IMPERAT SPIRITIBUS IMMUNDIS ET EXEUNT

*And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out? Luke iv. 36.*

Ancient manuscript copies of important books, such as the Bible, are called Codices. The Codex Amiatinus was originally preserved in the Italian monastery of Amiatæ, but is now in a library of Florence, Italy. It was written, about the year A.D. 541, by the Abbot Servandus, disciple of St. Benedict.

graves or elaborate mausoleums; finally the pictorial representations in painting and sculpture.

(3) *Written Records*, inscriptions and especially manuscript or printed books, coming from persons who are both able and willing to tell the truth. It does not matter whether or not the author lived at the time the events he describes took place, provided it is known that he used reliable sources.



**The Bible.** — The noblest of all the written records concerning the history of mankind is the Bible. God himself is the author of this Book of Books; those whom we call the authors of its various parts acted, as it were, only as God's secretaries. They wrote down what God "inspired" them to write; the knowledge of the various facts and truths they obtained partly through direct revelation from God, partly as a result of their own efforts; but God put the seal of His authorship upon whatever they actually embodied in their work.

The purpose of this divine condescension was man's eternal salvation by a supernatural life; no error, therefore, regarding faith and morals could ever find its way into the Bible. God did not intend, however, to furnish the world with a handbook of geology or astronomy or history, or to advance man directly in any of these or other sciences; hence the sacred writers when touching upon such matters simply reflected the views, scientific or popular, of their own time and surroundings. Their books, if judged by this standard, were in the beginning free from any error. It is not absolutely impossible, however, that errors concerning secular matters, figures, for instance, should have crept in later through the fault of copyists. Pope Leo XIII warns us not to be hasty in presuming such errors; the scrupulous care always taken for the preservation of this most important document of revealed religion does not make it likely that they are numerous.

"The Bible is not the oldest book in the world. No writing, however, no document on stone or clay, no hieroglyphic or cuneiform inscription takes us back to the primitive history of mankind, as told on the first pages of the Bible. The sacred writer drew his information primarily from Divine Revelation, but an unbroken tradition and ancient documents were also at his disposal." (*Outlines of Bible Knowledge*, Edited by Archbishop Messmer, p. 11.)

After briefly acquainting us with the general history of the first times of mankind, Holy Writ confines itself to the

development, successes and failures of the chosen people of God, the Hebrews, but it is full of references to other nations and their rulers.<sup>1</sup>

Great care must be exercised when assigning dates to remote events. Relics, and not only the ruder ones, frequently leave us without the slightest clew as to the time when they were in actual use. Much of the idle conjectures in so-called popular histories is due to rash conclusions which ignore this fact.

**Evolution.**<sup>2</sup>— It has been observed that some plants as well as animals undergo changes when they are acted upon in various ways by their surroundings. There are many interesting instances of such adaptations. But they are not so numerous as people are often led to think. So-called popular scientific works often enlarge upon them in a manner which is entirely unwarranted by facts. They maintain without the slightest proof, that lifeless matter, under the influence of heat, pressure or electricity, may “evolve” into a plant, and a plant, large or small, into an animal. Nothing has ever been discovered or observed to substantiate such a preposterous statement.

But it is the height of folly to maintain that man himself, body and soul, has “evolved” from some beast. The human soul can only come directly from God. Not even man’s body has “evolved” from that of a beast. Holy Scripture tells us how the first men were created.

Hence the supposition that rational man is a mere product of natural evolution and that his first stages were spent in the lowest savagery is without foundation and directly contrary to our Faith. It is an error of many modern histories which seek to explain human development, intellectual, political, and religious, as independent of God the Creator and His Providence. Human development in as far as it is natural depends upon the exercise of man’s natural faculties and not upon some inanimate or fatalistic force which has its origin in the mere powers of matter.

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<sup>1</sup> For editions of the Bible, see Appendix.

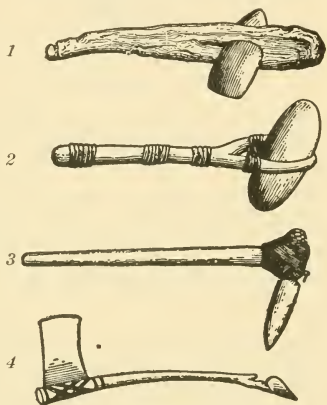
<sup>2</sup> The teacher may postpone the study of this section and the following to some time later in the year, that is, if he sees fit to make it an object of recitation at all. He may explain the matter orally or refer to these pages as occasion requires.

**Civilization.** — We live in a civilized country. We have good houses, build beautiful churches and schools, and splendid cities, and a good government preserves order in the land. A farming class tills the soil and thereby provides food for the whole population. Other peoples live a different life. Their dwellings are the rudest kind of huts or tents or even caverns in the ground. Such peoples we say are not civilized at all, or at any rate, they are on the lowest level of civilization.

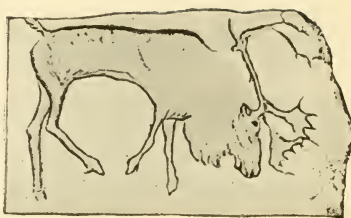
We speak of *material* civilization, by which we mean the control and employment of nature, its treasures and its forces, as the fruits of the earth, the metals, wind, fire, water, electricity. *Intellectual* civilization stands higher; it shows itself in the pursuit of learning and all kinds of art. There is also a *social* civilization; it consists in good government, in a cer-

tain refinement of manners, and above all in the integrity of family life, which is the natural foundation of society. But higher than all this is *religious and moral* civilization. Individual man as well as the whole race must pay due respect to the Creator and observe the laws which God has given. A nation which is wanting in this lacks the most necessary element in true civilization. These sundry elements, however, are not separated from one another by hard and fast lines. Many features of a nation's life may be classed under several of them.

The terms "savagery" and "barbarism" are often used to denote the lowest and a somewhat higher degree of civilization. But care is required in using them. They are frequently meant to denote not only rude material conditions, but also in-



1, 2, 3, STONE AXES.  
4, BRONZE AXE.



REINDEER, BY CAVE-DWELLERS (STONE AGE).

*On slate, in France.**On horn, in Switzerland.*

(For some thousands of years, the reindeer has been extinct in these countries. Compare these drawings with modern pictures for accuracy of detail; and note the remarkable spirit and action depicted by the prehistoric artists.)

tellectual inferiority, and even a low standing of morality. Yet a primitive people may display a keen mental acumen or possess a great purity of morals and correct religious ideas.

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FOR FURTHER READING IF DESIRED.— Charles S. Devas, *Key to the World's Progress*, Part I; E. A. Hull, S.J., *Civilization and Culture*. Each, however, defines civilization somewhat differently.

# PART I. — THE ORIENT

## CHAPTER I

### A. MANKIND UNDIVIDED

1. **From the Creation to the Deluge.**—“In the beginning God created heaven and earth.” In six periods of uncertain duration called “days,” the dwelling place of intellectual man was prepared. Then “God formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul.” Man thus came directly from the hands of his Creator, endowed with perfect faculties of body and soul, and with a wonderful knowledge of the natural things which surrounded him. To make Adam the true fountainhead of mankind, the first woman, Eve, was created from his body. She was to be his “helpmate” in the occupations of his earthly existence, but his perfect equal in the vocation to eternal life. Thus God established matrimony.

God had raised man from the beginning to an essentially higher level by endowing him with Sanctifying Grace which elevated him to a supernatural order. He had besides bestowed upon him preternatural gifts, as the immortality of the body and freedom from tribulations and diseases. But unfortunately Adam did not stand the test of fidelity and lost Sanctifying Grace together with these gifts for himself as well as his entire posterity. In his mercy, however, God promised a Redeemer who was to atone for the offences against his Divine Majesty and regain for mankind the possibility of entering into Heaven.

Soon there must have been a kind of patriarchal community, consisting of the children and children’s children of Adam who

was its head. The descendants of Adam's first-born son, Cain, excelled in material progress. They were masters in the use of musical instruments and possessed great skill in the working of bronze and iron. But also the relaxation of the marriage tie is on their short record in Holy Writ. The descendants of Seth, another son of Adam, devoted themselves more to a life of piety. Both these clans found their sympathizers and adherents. But intermarriages finally brought about a general decline of morals. "The wickedness upon earth was great." Only Noe and several of his family "walked with the Lord."

*The Deluge.* — God now resolved to destroy all mankind by a vast inundation which we call the Deluge. Noe alone with seven other souls was saved in the Ark, a huge craft built by him at God's command. It is difficult for us to form an adequate idea of the terrible catastrophe, the result of which was a wholesale destruction of the entire human race. The Ark finally landed somewhere in Armenia. From here the rapidly increasing population began to spread over the whole earth. The inhabitants of a plain called Senaar, the later Babylonia, resolved in sinful pride to erect a city with a colossal tower as a lasting monument of their own power. But their language became "confounded." We may presume that God's interference accelerated the differentiation of the languages, which is otherwise a natural process. The locality of this unfinished "Tower of Babel" was probably the city of Babylon or its environs.

Concerning the dates of these events, the Church evidently does not mean to bind us to computations based on the figures of the Bible. Chronologists following the Vulgate, the official Latin Bible of the Church, assign 2350 B.C. as the date of the Deluge, while the figures in the Greek Bible which is also acknowledged by the Church would point to 3134 B.C. We may even ascribe to the human race a much longer duration than many of us, perhaps, are accustomed to do. But those who talk of 200,000 years or more have never proved their assertion. Conscientious scientists assure us that there is no reason whatsoever to go beyond eight or, at the most, ten thousand years. As to the extent of the Deluge, we



may, if we choose, hold that the water covered not the entire earth but only the entire "land" where mankind lived. But the opinion that other human beings beside those saved in the Ark survived the Flood is not favored by the Church and lacks scientific proof.

**2. The New Nations.** — After relating the story of the Tower of Babel, Holy Writ still gives us the names of Noe's next descendants with some short hints as to their dwelling places. These valuable notes connect as it were by a thin thread many of the great nations of the earth with the eight persons in the Ark. The three sons of Noe became the ancestors of three families of nations. The descendants of Sem (Shem) are called the Semites; to them belong the Assyrians, Arabs, and Jews. Cham (Ham) was the father of the Hamites, among whom are the Chanaanites (the original inhabitants of Palestine), the Babylonians, Egyptians and the Negroes of Africa. The Aryans or Indo-Europeans, comprising the Hindoos, the Medes and Persians, the Greeks, Italians, Celts, Germans and Slavs, were the offspring of Japhet. Mixture of race, however, and the influence of climate and country produced an infinitely greater variety than this plain enumeration would lead one to believe. There is in fact hardly any people in the world which represents an unmixed stock. It ought not to surprise us, if many a people, the Chinese for instance, does not fit neatly into our simple classification.

Sameness of language as a rule argues sameness of origin. Yet some few nations have exchanged their own idiom for that of a neighbor. On the other hand, learned men assure us that the diversities among the inhabitants of the globe, such as color and language, are no reason to doubt the unity of the human race. The languages, in spite of their variety, positively point to one common origin.

*- Religious Decay.* — Unfortunately this extension of mankind over the earth was, on the whole, accompanied by a decay in religion and morals. In the course of time much of the supernatural truth revealed to Adam and by him transmitted to his children, became obscured. The worship of the One True God

gave way to idolatry. Even the natural knowledge of man's various duties was very generally disregarded or overlaid with gross superstitions and errors.

In the beginning this deterioration probably did not proceed very rapidly. Much that makes on us the impression of polytheism may have been the adoration of the same God under different names. Little by little, too, a people may have come to look upon many violations of the moral law as less blameworthy than they really are. This of course somewhat lessened personal guilt, but became an immense calamity for a nation at large. Every human soul, however, is created immediately by God. On arriving at the full development of its faculties it is able to realize its essential duties, and the transgressions of the natural law are recognized as sinful and deserving of punishment. Hence we should not be surprised if we notice among pagans instances of true natural virtue and even meet with with an honest endeavor to rescue religion and morality from complete ruin. But we also understand the severe verdict of St. Paul who declares of the pagans that "they are inexcusable." (Rom. I, 20.)

But the Almighty forgot not the promise given to the first parents. While idolatry threatened to enslave all mankind, He took care that at least one nation still worshipped the God "Who made heaven and earth," and hoped and waited for the appearance of the "light for the revelation of the Gentiles."

*Civilization after the Flood.* — By the time of the flood mankind must have been on a very high level of civilization. Arts were practised, metal instruments were in use. The construction of a vessel of the dimensions and character of the Ark, and the planning and partial erection of the Tower of Babel, suppose an astounding proficiency in mathematical knowledge and technical ability. This precious heirloom was not suddenly lost. The various tribes took it along to their new domiciles. It could, however, avail them only where there was a large number of people together and where nature supplied the necessary material. If thrown into less favored regions and deprived of connection with the stream of original civilization, they could forget or fail to practise much of what they or their fathers had seen in their ancient homes. Their



civilization sank to a lower level and was likely to sink still lower with every new generation. The natural sources of history disclose the fact that nations living at the same time but in different countries often show a remarkable difference in civilization. Far from being surprising, this is but the consequence of the dispersion of the human race.

Such tribes, rendered helpless by isolation and the miserly character of their soil would frequently resort to a very primitive mode of life. Stone, wood or bone is the only material they know how to work into implements for household use or into weapons for the chase. Similarly, intellectual civilization, the taste for arts of all kinds, theoretical knowledge of nature and its secrets, could be wholly or in part forgotten.

God's Providence, however, watched over the greatest natural possession of mankind. Some nations always kept the torch of material and intellectual civilization burning and in their turn spread its light abroad. They added to it by their own inventions, by devising better methods of the government of cities and empires, or by increasing the knowledge of nature, and by building up systems of every kind of science. Each people did this according to its own character, thus giving to its civilization a peculiar national type. As a matter of fact, just those peoples whose traces we can with some degree of certainty follow back the farthest into remote antiquity, at once appear with a rather full-grown civilization. But the only efficient way of reclaiming fallen races is vigorous contact with one more highly civilized. There is no genuine case known of auto-development of any savage people.

*Some Terms Relating to Early History.* — With the information obtained from natural sources we are able to reconstruct with varying accuracy the story of the most important nations. Of some nations we have no written records at all. We call them *prehistoric* — which, however, is by no means synonymous with savage. Often the traces of prehistoric nations are discovered in localities which later on became the homes of highly civilized peoples. These may or may not have been the descendants of the former. We also speak of *Stone Age*, *Bronze<sup>1</sup> Age*, *Iron Age*, according to the principal material used for implements. But all these terms must be used carefully. There has been no general stone

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<sup>1</sup> Bronze is an amalgamation of copper and tin. It is harder than either of its components, but not by far so hard as iron.

period for all mankind. Many peoples were satisfied with ruder implements while others show a high degree of civilization. Columbus found the natives of America using stone very largely. Nor did stone tools and weapons disappear directly after the introduction of iron. It would be rash to conclude that the "stone men" themselves re-invented the working of metals, because this art may have been imported. Rasher still would be the verdict that they were inferior in intellect. (See § 2.) As to their religion and morals we have hardly any clew except that they bestowed much care upon the burial of their dead.

We do not apply these terms to pre-diluvian times. Whether there was a pre-diluvian stone age, that is, a period during which the first men completely ignored the metals, we do not know. Maybe their knowledge was included in the extraordinary science of natural things which God granted to our first parents.

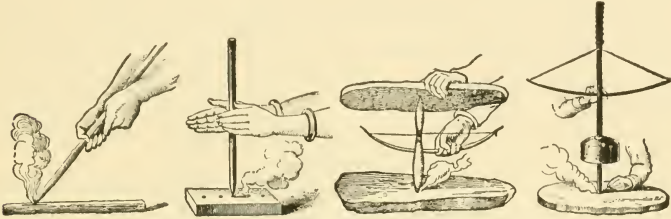
Nor is the age before the Flood prehistoric. We know of it from a written document, the Bible, the author of which is an infallible eye witness, God Himself.

**3. Elementary Features of Civilization.** — The civilization of many nations in their earliest period was indeed low. Yet with few if any exceptions all appear to have saved certain elements of pre-diluvian inheritance. Prehistoric civilization, no matter when and where encountered, is in possession of at least three achievements. The historic nations come under our view equipped with the same achievements. The very oldest, however, stand higher than this alone would indicate. These three elements are: —

(a) *The use of fire*, which perhaps more than any other material advantage shows man superior to the beasts. While the animal flees from it, fire is man's most powerful friend. Charred fragments of bone and wood are common among the earliest human deposits. One of the oldest tools in the world is the "fire borer," a hard stick of wood with which man started a fire by boring into a more inflammable wood. The methods of making fire which are pictured on the next page are all used by prehistoric nations.

(b) *The use of domestic animals.* — They are not the same nor equally numerous with all peoples and in all countries. Those familiar to us in the barnyard or on the farm have come from

Asia. The western hemisphere is considerably poorer, and those found there are not so excellently fitted for domestic purposes. This fact partly accounts for the backwardness of America before the discovery. Nations that retained little of



SOME STAGES IN FIREMAKING.—From Tylor.

the original civilization have few domestic beasts, but there are hardly any that have none at all.

(c) *The use of agricultural plants*, in the first place the food-grains, as wheat, barley, rice, and the vegetables. Those who were nearer the stream of original civilization in the Asiatic countries enjoyed a great advantage. Out of the myriads of wild plants all our marvelous progress in science has failed to reveal even one other in the Old World so useful as those which man has already actually cultivated. Their only successful rivals are the potato and maize (Indian corn) contributed by the New World. All the prehistoric nations knew the cultivation of some agricultural plants.

(d) To call a nation “historic” we must have written information about it, records composed by its own chroniclers or by others who knew about it. This presupposes the *art of writing*. It is impossible to tell when and in what way man obtained this most important accomplishment.

It is certainly interesting to learn about the various kinds of writing which our historical sources disclose to us.

Many early peoples used a *picture writing* such as is common still among North American Indians. In this kind of writing, a picture represents either an object or some idea connected with that object. A draw-

ing of an animal with wings may stand for a *bird* or for *flying*; or a character like this ☉ stands for either the *sun* or for *light*. At first such pictures are true drawings: later they are simplified into forms agreed upon. Thus in ancient Chinese, *man* was represented by 人, and in modern Chinese by 人.

Vastly important is the advance to a *rebus stage of writing*. Here a symbol has come to have a *sound value* wholly apart from the original object, as if the symbol ☉ above were used for the second syllable in *delight*. So in early Egyptian writing, 𐀀, the symbol for "mouth," was pronounced *rû*. Therefore it was used as the last syllable in writing the word *khopirû*, which meant "to be," while symbols of other objects in like manner stood for the other syllables.

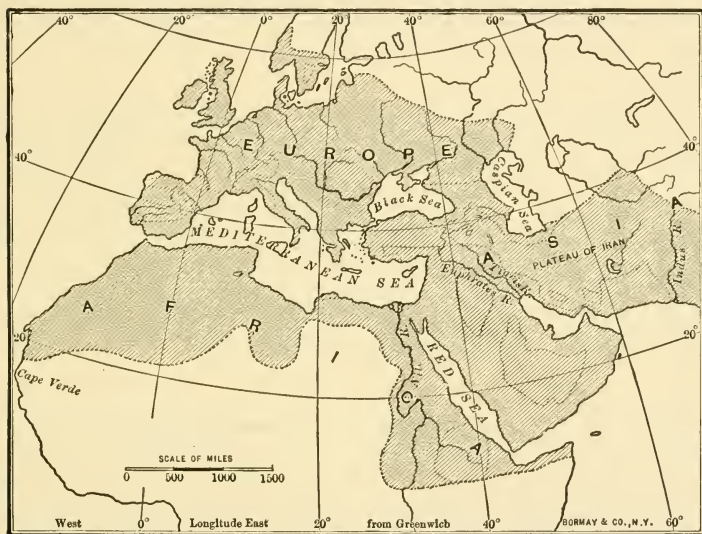
This representation of *syllables* by pictures of objects is the first stage in *sound writing*, as distinguished from picture writing proper. Finally, some of these characters are used to represent not whole syllables, but *single sounds*. One of Kipling's *Just So* stories illustrates how such a change might come about. Then, if these characters are kept and all others dropped, we have a *true alphabet*. Picture writing, such as that of the Chinese, requires many thousand symbols. Several hundred characters are necessary for even simple syllabic writing. But a score or so of letters are enough for an alphabet. Several primitive peoples developed their writing to the syllabic stage; and about 1000 B.C., in various districts about the eastern Mediterranean, alphabetic writing appeared.

**4. Our Field of History.** — It is the historical nations, then, to which we confine ourselves. Prehistoric civilization will be alluded to in so far only as it may throw light upon the conditions in historic times. Yet a further limitation is necessary.

Soon after the Deluge numerous tribes must have turned toward the East, where we now find the multiform populations of China, Japan, and the Indies, with their distinct civilizations. With this large fraction of humanity the present book can not deal. We care most to know of those peoples whose life has borne fruit for our own life. *We shall study that part of the recorded past which explains our present.* Thus we bound our study in space.

We have to limit it in time as well. Until after Columbus, our interest centres in Europe. And when we look for those early peoples to which we must ascribe the greatest influence

upon the life of Europe, we find two eminent, — *the Greeks* and *the Romans*. A third ancient people, the insignificant nation of *the Hebrews*, had the great mission of keeping the road open for the most important factor in the life of mankind, Christianity. Under the guidance of Christianity *newer races* were to take up the work. By A.D. 800 all these various influences



THE FIELD OF ANCIENT HISTORY, TO 800 A.D.

had merged in one, and the result was the beginning of modern Europe. *Ancient History*, then will carry us to this date, the turning point in European history. This book will deal with *Ancient History* only.

Of the historic peoples of ancient Europe the Greeks were the first to rise to highly civilized life. But the civilization of the Greeks was not wholly their own. Its germs were received from the older civilizations outside Europe, near the eastern shores of the Mediterranean. The history of these Oriental peoples covered thousands of years; but we shall view only



fragments of it, and we do that merely by way of introduction to Greek history. Oriental history is a sort of anteroom through which we pass to European history.

*The Hebrews* indeed contributed very little to material civilization. But their importance for our religious and moral culture is paramount. A special Providence watched over this little nation and kept it from being crushed out of existence by overpowerful neighbors. Thus was preserved upon the wide earth a place where the worship of the true God never ceased, and where the coming Redeemer of mankind could find a starting point for His lifework.

*The field of ancient history*, then, is small, compared with the world of our day. It was limited, of course, to the Eastern hemisphere, and covered only a small part of that. At its greatest extent, it reached north only through Central Europe east through less than a third of Asia, and south through only a small part of Northern Africa. Over even this territory it spread very slowly, from much more limited areas. For several thousand years, it did not reach Europe at all.

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FURTHER READING. — Chapters I-IX in Genesis (the first book of the Bible) as in Coppen's *Choice Morsels*, or Ecker's *School Bible*. Maturer students will find treatments which they will enjoy and understand in any of the following books: Houck, *Our Palace Beautiful, or Man's Place in the Visible Creation*. Keary, *Dawn of History*; Starr, *Some First Steps in Human Progress*; also the books quoted after § 2.

The textbook will confine its special suggestions for library work in Greek history (up to the period of Alexander) to William Sterns Davis' *Readings in Ancient History* and to one other single-volume work, — J. B. Bury's *History of Greece*, — with occasional *alternatives* suggested for the latter.

In like manner, for Rome (to the Empire), the *Readings* and either Pelham's *Outlines of History* or How and Leigh's *History* afford satisfactory material. For Oriental history, there is no one satisfactory volume to go with the *Readings*; but library work is less important for that period.

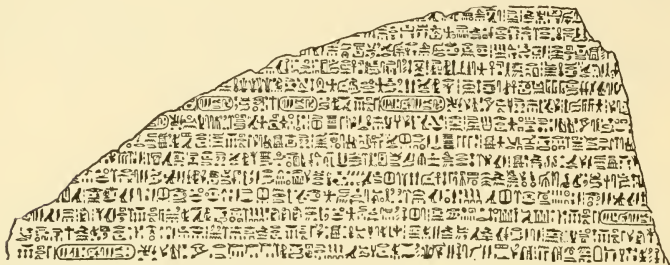
## B. THE HISTORIC NATIONS OF THE ORIENT

*The giant ruins of Egyptian glory and the mummies and mummy cases of our museums provoke serious and gloomy reflections. They recall an ancient long vanished world, a buried world peering with the craggy remnants of its walls through the sands of the desert, a world finally winnowed out of the sepulchral dust of millenniums. And yet it existed some time, radiant with sunlight and pleasure, alive with gay and brilliant crowds and ever stirring activity.* — A. BAUMGARTNER, S.J.

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**5. The Rediscovery of Early History.** — Until about a hundred years ago the early history of the East was almost unknown. The precious information contained in the Bible and the notes of ancient Greek travelers disclosed too little about the lands and peoples in the Nile valley and on the banks of the Euphrates and Tigris. Yet there were the extensive remains of temples, palaces, and tombs with inscriptions in mysterious characters. A buried world was awaiting its resurrection. The strange writings found in the Euphrates lands were at first set down as some peculiar form of Hebrew or Chinese, or as mere ornamentations or the effect of the weather. But in A.D. 1802, the German scholar Grotefend was able to identify several royal names. Others by patient labor corrected and completed the result of his studies. About 1850 Rawlinson, one of the greatest investigators, read and translated a gigantic rock inscription, which in three languages celebrated the deeds of Darius I (§§ 75, 76). The kind of writing thus discovered is called "cuneiform" (§ 47), and it was found to have been adapted to a great many Eastern languages. Good luck furnished a clue to the Egyptian kind of writing. About 1800 A.D., some soldiers of Napoleon in Egypt, while laying foundations for a fort at the Rosetta mouth of the Nile (map, page 16), found a curious slab of black rock. This "Rosetta Stone" bore three inscriptions: one of these was in Greek; one, in the ancient hieroglyphs of the pyramids (§ 22); and the third, in a later Egyptian writing, which had likewise been forgotten. A French scholar, Champollion,

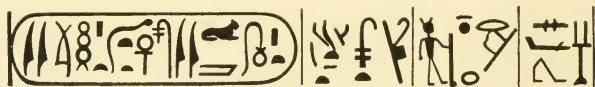
guessed shrewdly that the three inscriptions all told the same story and used many of the same words; and in 1822 he proved this to be true. Then, by means of the Greek, he found the meaning of the other characters, and so learned to read the long-



PORTION OF ROSETTA STONE, containing the hieroglyphs first deciphered.  
From Erman's *Life in Ancient Egypt*.

forgotten language of old Egypt. A key to the language of the inscriptions had been found.

At first there was little to read; but a new interest had been aroused, and, about 1850, scholars began extensive explorations in the East. Sites of forgotten cities, buried beneath

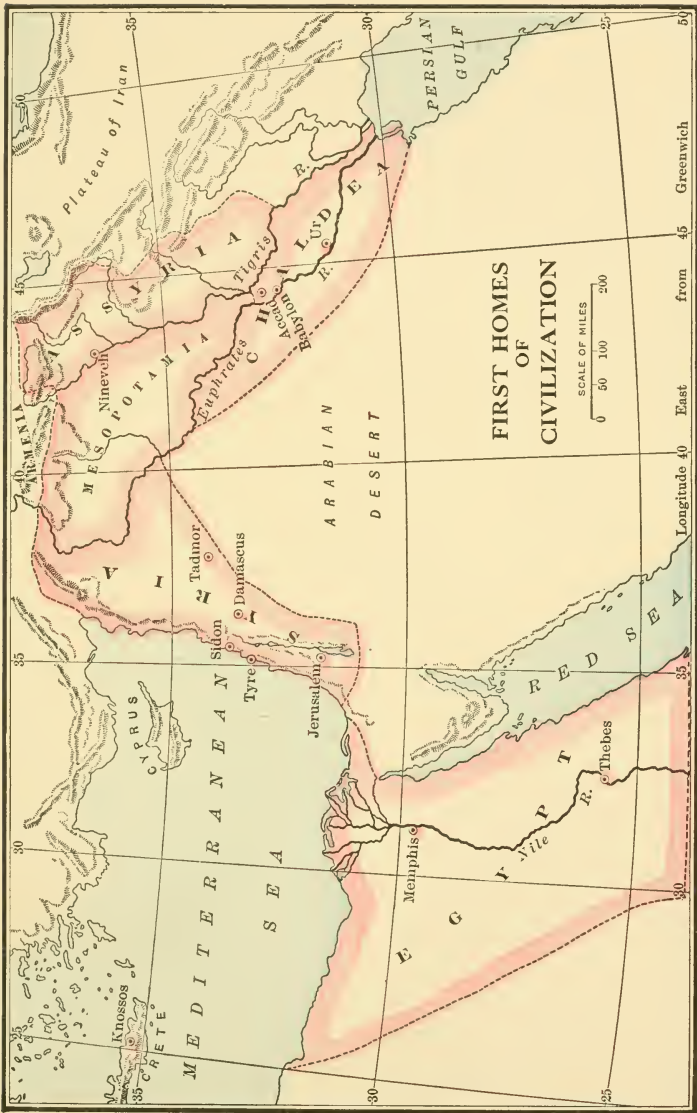


PART OF THE ABOVE INSCRIPTION, on a larger scale.

desert sands, were rediscovered. Many of them contained great libraries on papyrus,<sup>1</sup> or on stone and brick. A part of these have been translated; and since 1880 the results have begun to appear in our books. The explorations are still going on; and very recent years have been the most fruitful of all in discoveries.

<sup>1</sup> The papyrus was a reed which grew abundantly in the Nile and the Euphrates rivers. From slices of its stem a kind of "paper" was prepared by laying them together crosswise and pressing them into a smooth sheet. Our word "paper" comes from "papyrus."







**6. The Two Centers.** — The first homes of civilization were Egypt and Chaldea, — the lower valleys of the Nile and the Euphrates. In the Euphrates valley the wild wheat and barley afforded abundant food, with little effort on the part of man. The Nile valley had the marvelous date palm and various grains. In each of these lands we very early find a dense population, and so part of the people were able to give attention to other matters than getting food from day to day.

In a straight line, Egypt and Chaldea were some eight hundred miles apart. Practically, the distance was greater. The only route fit for travel ran along two sides of a triangle, — north from Egypt, between the mountain ranges of western Syria, to the upper waters of the Euphrates, and then down the course of that river.

Except upon this Syrian side, Egypt and Chaldea were shut off from other desirable countries. In Asia, civilizations rose at an early date in China and in India (§ 4); but they were separated from Chaldea by vast deserts and lofty mountains. In Africa, until Roman days, there was no great civilization except the Egyptian, unless we count the Abyssinian on the south (map on page 16). The Abyssinians were brave and warlike, and they seem to have drawn some culture from Egypt. But a desert extended between Abyssinia and Egypt, a twelve-day march; and intercourse by the river was cut off by long series of cataracts and rocky gorges. It was hard for trade caravans to travel from one country to the other, and extremely hard for armies to do so. To the west of Egypt lay the Sahara, stretching across the continent, — an immense, inhospitable tract. On the north and east lay the Mediterranean and the Red Sea; and these broad moats were bridged only at one point by the isthmus.

**7. Syria a Third Center.**<sup>1</sup> — Thus, with sides and rear protected, Egypt faced Asia across the narrow Isthmus of Suez.

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<sup>1</sup> The term "Syria" is used with a varying meaning. In a narrow sense, as in this passage, it means only the coast region. In a broader use, it applies to all the country between the Mediterranean and the Euphrates.

Here, too, the region bordering Egypt was largely desert ; but farther north, between the desert and the sea, lay a strip of habitable land. This Syrian region became the trade exchange and battle-ground of the two great states, and drew civilization from them.

Syria was itself a nursery of warlike peoples. Here dwelt the Phoenicians, Philistines, Canaanites, Hebrews, Hittites, and other nations, whom we hear of in the Bible. But they do not all appear at the same time in history. Not before 1500 did the Hebrews settle in that part which we now call Palestine. And we hear of their existence much later than of the peoples on the Nile and the Euphrates. Usually all these nations were tributary<sup>1</sup> to Egypt or Chaldea.

Despite Syria's perilous position on the road from Africa to Asia, its inhabitants might have kept their independence, if they could have united against their common foes. But rivers and ranges of mountains broke the country up into five or six districts, all small, and each hostile to the others. At times, however, when both the great powers were weak, there did arise independent Syrian kingdoms, like that of the Jews under David.

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<sup>1</sup> A tributary country is one which is subject to some other country, without being absolutely joined to it. The "tributary" pays "tribute" and recognizes the authority of the superior country, but for most purposes it keeps its own government.

## CHAPTER II

### EGYPT

#### GEOGRAPHY

*Egypt as a geographical expression is two things—the Desert and the Nile. As a habitable country, it is only one thing—the Nile.*

—ALFRED MILNER.

**8. The Land.**—Ancient Egypt, by the map, included about as much land as Colorado or Italy; but seven eighths of it was only a sandy border to the real Egypt. The real Egypt is the valley and delta of the Nile—from the cataracts to the sea. It is smaller than Maryland, and falls into two natural parts.

*Upper Egypt* is the valley proper. It is a strip of rich soil about six hundred miles long and usually about ten miles wide—a slim oasis between parallel ranges of desolate hills (map, page 16). For the remaining hundred miles, the valley broadens suddenly into the delta. This *Lower Egypt* is a squat triangle, resting on a two-hundred-mile base of curving coast where marshy lakes meet the sea.

**9. The Nile.**—The ranges of hills that bound the “valley” were originally the banks of a mightier Nile, which, in early ages, cut out a gorge from the solid limestone for the future “valley.” The “delta” has been built up out of the mud which the stream has carried out and deposited on the old sea bottom.

And what the river has made, it sustains. This was what the Greeks meant when they called Egypt “the gift of the Nile.” Rain rarely falls in the valley; and toward the close of the eight cloudless months before the annual overflow, there is a brief period when the land seems gasping for moisture,—“only half alive, waiting the new Nile.” The river begins to

rise in July, swollen by tropical rains at its upper course in distant Abyssinia; and it does not fully recede into its regular channel until November. During the days while the flood is at its height, Egypt is a sheet of turbid water, spreading be-

tween two lines of rock and sand. The waters are dotted with towns and villages, and marked off into compartments by raised roads, running from town to town; while from a sandy plateau, at a distance, the pyramids look down upon the scene, as they have done each season for five thousand years. As the water retires, the rich loam dressing, brought down from the hills of Ethiopia, is left spread over the fields, renewing their wonderful fertility from year to year;

while the long soaking supplies moisture to the soil for the dry months to come.

**10. The Inhabitants.** — Egypt is far away from those places where the new mankind must have originated. Barriers of desert and water separate it from the cradle lands of the human race.



Yet our natural sources carry us back as far into the history of Egypt as is the case with any of the oldest nations of the world. For the period they cover they furnish more definite information. Very conservative Catholic historians allow the time of about 3200 B.C. but they do not find fault with those who think they can go as far as 5000 as the beginning of Egyptian history. It is certainly safe to say that there lived a rather



PHOTOGRAPH OF A MODERN EGYPTIAN WOMAN SITTING BY A SCULPTURED HEAD OF AN ANCIENT KING.—From Maspero's *Dawn of Civilization*. Notice the likeness of feature. The skulls of the modern peasants and of the ancient nobles are remarkably alike in form.

highly civilized people on the banks of the Nile several thousand years before the coming of the Redeemer.

The population of historical Egypt is said to have replaced an older one. It will probably never be found out by what route the first settlers reached Egypt, nor whether the Nile valley or rather the surrounding countries were inhabited first. Ethnologists say that there are points of relationship between the Egyptians and the Abyssinians, Arabs, Negroes, and other



peoples. The historical Egyptians, at any rate, exhibit one type which has remained to the present day. They were evidently Hamites (See § 4), a sturdy race, and from their very first appearance in history well versed in many features of civilized life, including the working of bronze.

**11. Growth of a Kingdom.** — Our sources do not give us any certain information as to the actual causes which brought about political unification among the small communities of the Nile valley. Hostile inroads of desert tribes may have led to alliances of the petty chiefs or kings. Or one more powerful than his neighbors may have conquered a whole region. In fact the engravings on early monuments show the people of different villages waging bloody conflicts along the dikes or in rude boats on the canals. Voluntary agreements, no doubt were formed to carry out by coöperation projects of wider proportion than one little community could undertake; for instance to drain marshes, to create systems of canals and reservoirs for a more profitable distribution of the water of the Nile. For, to control the yearly overflow to the best advantage was certainly one of the most obvious common interests of all the people. And once a larger state was established, these evident benefits of unified action must have tended greatly to give it stability and permanence. Thus the Nile which had made the country played a part in making Egypt into one state.<sup>1</sup>

At any rate, before history begins, the multitudes of villages had combined into about forty petty states. Each one extended from side to side of the valley and a few miles up and down the river; and each was ruled by a "king." In order to secure prompt action against enemies to the dikes, and to direct all the forces of the state at the necessary moment, the ruler had to have unlimited power. So these kings became

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<sup>1</sup> The word "state" is commonly used in history not in the sense in which we call Massachusetts a state, but rather in that sense in which we call England or the whole United States a state. That is, the word means a *people, living in some definite place, with a supreme government of its own.*



absolute despots, and the mass of the people became little better than slaves. Then the same forces which had worked to unite villages into states tended to combine the many small states into a few larger ones. Memphis, in the lower valley, and Thebes, 350 miles farther up the river, were the greatest of many rival cities. *Menes*, prince of Memphis, united the petty principalities around him into the kingdom of Lower



BOATMEN FIGHTING ON THE NILE.—Egyptian relief; <sup>1</sup> from Maspero.

Egypt. In like manner Thebes became the capital of a kingdom of Upper Egypt. About the year 3400 before Christ, the two kingdoms were united into one. Later Egyptians thought of *Menes* as the first king of the whole country.

## GOVERNMENT AND PEOPLE

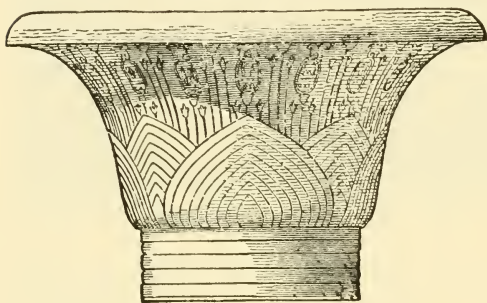
**12. Social Classes.**—*The king* was worshiped as a god by the mass of the people. His title, *Pharaoh*, means The Great House,—as the title of government of Turkey in modern times has been the Sublime Porte (Gate). The title implies that the ruler was to be a refuge for his people.

The pharaoh was the absolute owner of the soil. Probably the kings had taken most of it for their own from the first, in return for protecting it by their dikes and reservoirs. At all events, this ownership helped to make the pharaoh absolute master of the

<sup>1</sup> A relief is a piece of sculpture in which the figures are only partly cut away from the solid rock.

inhabitants, — though in practice his authority was somewhat limited by the power of the priests and by the necessity of keeping ambitious nobles friendly.<sup>1</sup> Part of the land he kept in his own hands, to be cultivated by peasants under the direction of royal stewards; but the greater portion he parceled out among the nobles and temples.

In return for the land granted to him, a *noble* was bound to pay certain amounts of produce, and to lead a certain number of soldiers to war. Within his domain, the noble was a petty



A CAPITAL FROM KARNAK. — From Lübke.

monarch: he executed justice, levied his own taxes, kept up his own army. Like the king, he held part of his land in his own hands, while other parts he let out to smaller nobles.

These men were dependent upon him, much as he was dependent upon the king.

About a third of the land was turned over by the king to the temples to support the worship of the gods. This land became the property of the *priests*. The priests were also the scholars of Egypt, and they took an active part in the government. The pharaoh took most of his high officials from them, and their influence far exceeded that of the nobles.

The *peasants* tilled the soil. They were not unlike the peasants of modern Egypt. They rented small “farms,” — hardly more than garden plots, — for which they paid at least a third of the produce to the landlord. This left too little for a family; and they eked out a livelihood by day labor on the land of the nobles and priests. For this work they were paid by a small part of the produce. The peasant, too, had to

<sup>1</sup> See Davis' *Readings*, Vol. I, No. 2.

remain under the protection of some powerful landlord, or he might become the prey of any one whom he chanced to offend.

Still, in quarrels with the rich, the poor were perhaps as safe as they have been in most countries. The oldest written "story" in the world (surviving in a papyrus of about 2700 B.C.) gives an interesting illustration. A peasant, robbed through a legal trick by the favorite of a royal officer, appeals to the judges and finally to the king. The king commands redress, urging his officer to do justice "like a praiseworthy man praised by the praiseworthy." The passage in quotation marks shows that there was a strong public opinion against injustice. Probably such appeals by the poor were no more difficult to make than they were in Germany or France until a hundred years ago. And we have not yet learned how to give the poor man an absolutely equal chance with the rich in our law courts.

In the towns there was a large *middle class*, — merchants, shopkeepers, physicians, lawyers,<sup>1</sup> builders, artisans (§ 20).

Below these were the *unskilled laborers*. This class was sometimes driven to a strike by hunger.

Maspero, a famous French scholar in Egyptian history, makes the following statement (*Struggle of the Nations*, 539): —

"Rations were allowed each workman at the end of every month; but, from the usual Egyptian lack of forethought, these were often consumed long before the next assignment. Such an event was usually followed by a strike. On one occasion we are shown the workmen turning to the overseer, saying: 'We are perishing of hunger, and there are still eighteen days before the next month.' The latter makes profuse promises; but, when nothing comes of them, the workmen will not listen to him longer. They leave their work and gather in a public meeting. The overseer hastens after them, and the police commissioners of the locality and the scribes mingle with them, urging upon the leaders a return. But the workmen only say: 'We will not return. Make it clear to your superiors down below there.' The official who reports the matter to the authorities seems to think the complaints well founded, for he says, 'We went to hear them, and they spoke true words to us.'"

Throughout Egyptian society, the son usually followed the father's occupation; but there was no law (as in some Oriental countries) to prevent his passing into a different class. Some-

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<sup>1</sup> These were mainly *notaries*, — to draw up business papers, record transfers of property, and so on.

times the son of a poor herdsman rose to wealth and power. Such advance was most easily open to the *scribes*. This learned profession was recruited from the brightest boys of the middle and lower classes. Most of the scribes found clerical work only; but from the ablest ones the nobles chose confidential secretaries and stewards, and some of these, who showed

special ability, were promoted by the pharaohs to the highest dignities in the land. Such men founded new families and reinforced the ranks of the nobility.

The *soldiers* formed an important profession. Campaigns were so deadly that it was hard to find soldiers enough. Accordingly recruits were tempted by offers of special privileges. Each soldier held a farm of some eight acres,<sup>1</sup> free from taxes; and he was kept under arms only when his services were needed. Besides this regular soldiery, the peasantry were called out upon occasion, for war or for garrisons.



PORTRAIT STATUE OF AMTEN, a "self-made" noble of 3200 B.C.

There was also a large body of *officials*, organized in many grades like the officers of an army. Every despotic government has to have such a class, to act as eyes, hands, and feet; but

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<sup>1</sup> For Egypt this was a large farm. See page 20.

in ancient Egypt the royal servants were particularly numerous and important. Until the seventh century B.C. the Egyptians had no money. Thus the immense royal revenues, as well as all debts between private men, had to be collected "in kind." The tax-collectors and treasurers had to receive geese, ducks, cattle, grain, wine, oil, metals, jewels, — "all that the heavens



EGYPTIAN NOBLE HUNTING WATERFOWL ON THE NILE with the "throwstick" (a boomerang). The birds rise from a group of papyrus reeds. — Egyptian relief; after Maspero.

give, all that the earth produces, all that the Nile brings from its mysterious sources," as one king puts it in an inscription. To do this called for an army of royal officials. For a like reason, the great nobles needed a large class of trustworthy servants.

**13. Summary of Social Classes.** — Thus, in Egyptian society, we have at the top an *aristocracy*, of several elements: (1) the nobles; (2) the powerful and learned priesthood, whose influence almost equaled that of the pharaoh himself; (3) scribes



and physicians; (4) a privileged soldiery; and (5) a mass of privileged officials of many grades, from the greatest rulers next to the pharaoh, down to petty tax collectors and the stewards of private estates. Lower down there was *the middle class*, of shopkeepers and artisans, whose life ranged from comfort to a grinding misery; while at *the base of society* was a large mass of toilers on the land, weighted down by all the other classes. It is not strange that, in time, upper and lower classes came to differ in physical appearance. The later monuments represent the nobles tall and lithe, with imperious bearing; while the laborer is pictured heavy of feature and dumpy in build.

**14. Life of the Wealthy.** — For most of the well-to-do, life was a very delightful thing, filled with active employment and varied with many pleasures.<sup>1</sup> Their homes were roomy houses with a wooden frame plastered over with sun-dried clay. Light and air entered at the many latticed windows, where, however, curtains of brilliant hues shut out the occasional sand storms from the desert. About the house stretched a large garden with artificial fish-ponds gleaming among the palm trees.<sup>2</sup>

**15. The Life of the Poor.** — There were few *slaves* in Egypt; but the condition of the great mass of the people fell little short of practical slavery. Toilers on the canals, and on the pyramids and other vast works that have made Egypt famous, were kept to their labor by the whip. "Man has a back," was a favorite Egyptian proverb. The monuments always picture the overseers with a stick, and often show it in use. The people thought of a beating as a natural incident in their daily work.

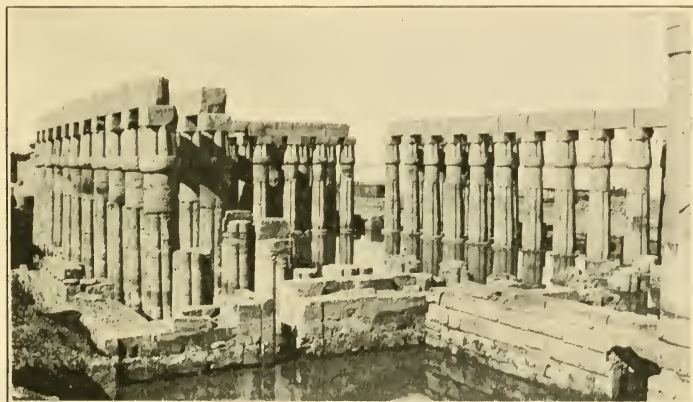
The peasants did not live in the country, as our farmers do. They were crowded into the villages and poorer quarters of the

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<sup>1</sup> The student who has access to Maspero's *Dawn of Civilization* (or to various other illustrated works on Early Egypt) can make an interesting report upon these recreations from what he can see in the pictures from the monuments.

<sup>2</sup> A full description of a noble's house is given in Davis' *Readings*, Vol. I, No. 5.

towns, with the other poorer classes. Many of them lived in mud hovels of only one room. Such huts were separated from one another merely by one mud partition, and were built in long rows, facing upon narrow crooked alleys filled with filth. Only the extremely dry air kept down pestilences. Hours of



TEMPLE AT LUXOR.

toil were from dawn to dark. Taxes were exacted harshly, so that an Egyptian writer of about 1400 B.C. exclaims in pity:—

“Dost thou not recall the picture of the farmer, when the tenth of his grain is levied? Worms have destroyed half of the wheat. There are swarms of rats in the fields; the grasshoppers alight there; the cattle devour; the little birds pilfer; and if the farmer lose sight for an instant of what remains upon the ground, it is carried off by robbers. It is then that the scribe steps out of the boat at the landing place to levy the tithe, and there come the keepers of the doors of the granary with cudgels and the Negroes with ribs of palm-leaves [very effective whips], crying: ‘Come now, corn!’

Yet other writers blame an utter lack of provision on the part of many farmers for the occurrence of such scenes of distress.

Still, judging from Egyptian literature, the peasants seem to have been careless and gay, petting the cattle and singing at their work. Probably they were as well off as the like class has been during the past century in Egypt or in Russia.

**16. The position of women** was better than it was to be in the Greek civilization, and much better than in modern Oriental countries. The poor man's wife spun and wove, and ground grain into meal in a stone bowl with another stone. Among the upper classes, the wife was the companion of the man. She was not shut up in a harem or confined strictly to household duties: she appeared in company and at public ceremonies. She possessed equal rights at law; and sometimes great queens ruled upon the throne. In no other ancient country, except that of the Jews, do pictures of happy home life play so large a part.

#### INDUSTRY AND LEARNING

**17. The Irrigation System.** — Before the year 2000 B.C., the Egyptians had learned to supplement the yearly overflow of the Nile by an elaborate irrigation system. Even earlier, they had built dikes to keep the floods from the towns and gardens; and the care of these embankments remained a special duty of the government through all Egyptian history. But between 2400 and 2000 B.C. the pharaohs created a wonderful reservoir system. On the one hand, tens of thousands of acres of marsh were drained and made fit for rich cultivation: on the other hand, artificial lakes were built at various places, to collect and hold the surplus water of the yearly inundation. Then, by an intricate network of ditches and "gates" (much like the irrigation ditches of some of our western States to-day), the water was distributed during the dry months as it was needed. The government opened and closed the main ditches, as seemed best to it; and its officers oversaw the more minute distribution of the water, by which each farm in the vast irrigated districts was given its share. Then, from the main ditch of each farm, the farmer himself carried the water in smaller water courses



to one part or another of his acres,—these small ditches gradually growing smaller and smaller, until, by moving a little mud with the foot, he could turn the water one way or another at his will. Ground so cultivated was divided into square beds, surrounded by raised borders of earth, so that the water could be kept in or out of each bed.

The most important single work of this system of irrigation was the artificial *Lake Moeris* (map, page 16). This was constructed by improving a natural basin in the desert. To this depression, a canal was dug from the Nile through a gorge in the hills for a distance of eight miles. At the Nile side, a huge dam, with gates, made it possible to carry off through the canal the surplus water at flood periods. The canal was 30 feet deep and 160 feet wide; and from the “lake,” smaller canals distributed the water over a large district which had before been perfectly barren. This useful work was still in perfect condition two thousand years after its creation, and was praised highly by a Roman geographer who visited it then.

So extensive were these irrigation works in very early times that more soil was cultivated, and more wealth produced, and a larger population maintained, than in any modern period until English control was established in the country a short time ago. Herodotus (§ 21) says that in his day Egypt had twenty thousand “towns” (villages).

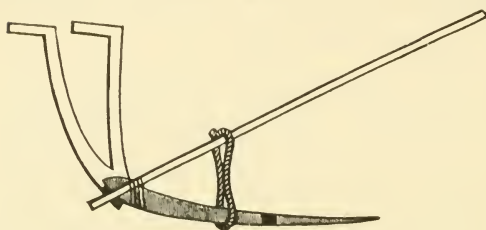
**18. Agriculture.**—Wheat and barley had been introduced at an early time from the Euphrates region, and some less important grains (like sesame) were also grown. Besides the grain, the chief food crops were beans, peas, lettuce, radishes, melons, cucumbers, and onions. Clover was raised for cattle, and flax for the linen cloth which was the main material for clothing.<sup>1</sup> Grapes, too, were grown in great quantities, for the manufacture of a light wine.

Herodotus says that seed was merely scattered broadcast on the moist soil as the water receded each November, and then trampled in by cattle and goats and pigs. But the pictures on

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<sup>1</sup> There was also some cotton raised, and the abundant flocks of sheep furnished wool.

the monuments show that, in parts of Egypt anyway, a light wooden plow was used to stir the ground. This plow was drawn by two cows. Even the large farms were treated almost like gardens; and the yield was enormous, — reaching



EGYPTIAN PLOW. — After Rawlinson.

the rate of a hundred fold for grain. Long after her greatness had departed, Egypt remained “the granary of the Mediterranean lands.”

The various crops matured at different seasons, and so kept the farmer busy through most of the year. Besides the plow, his only tools were a short, crooked hoe (the use of which bent him almost double) and the sickle. The grain was cut with this last implement; then carried in baskets to a threshing floor, — and trodden out by cattle, which were driven round and round, while the drivers sang, —

“Tread, tread, tread out the grain.

Tread for yourselves, for yourselves.

Measures for the master; measures for yourselves.”

An Egyptian barnyard contained many animals familiar to us (cows, sheep, goats, scrawny pigs much like the wild hog, geese, ducks, and pigeons), and also a number of others like antelopes, gazelles, and storks. Some of these it proved impossible to tame profitably. We must remember that men, though aided by original traditions, learned by experiment which animals could be domesticated both successfully and usefully. The hen was not known. Nor was the horse present in Egypt until a late period (§ 29); even then he was never common enough to use in agriculture or as a draft animal.

During the flood periods cattle were fed in stalls upon clover and wheat straw. The monuments picture some exciting

scenes when a rapid rise of the Nile forced the peasants to remove their flocks and herds hurriedly, through the surging waters, from usual grazing grounds to the flood-time quarters. Veal, mutton, and antelope flesh were the common meats of the rich. The poor lived mainly on vegetables and goats' milk.

**19. Trade.**—Until about 650 B.C., the Egyptians had no true money. For some centuries before that date, they had used rings of gold and silver, to some extent, somewhat as we use money; but these rings had no fixed weight, and had to be



MARKET SCENE.—Egyptian relief from the monuments.

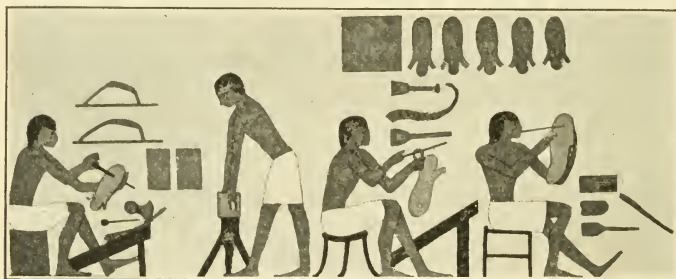
placed on the scales each time they changed hands. During most of Egypt's three thousand years of greatness, indeed, exchange in her market places was by *barter*. A peasant with wheat or onions to sell squatted by his basket, while would-be customers offered him earthenware, vases, fans, or other objects with which they had come to buy, but which perhaps he did not want. (The student will be interested in an admirable description of a market scene in Davis' *Readings*, Vol. I, No. 7. The picture above, from an Egyptian monument, is one of those used as the basis of that account.)

We hardly know whether to be most amazed at the wonderful progress of the Egyptians in some lines, or at their failure

to invent money and an alphabet, when they needed those things so sorely and approached them so closely.

In spite of this serious handicap, by 2000 B.C. the Egyptians carried on extensive trade. One inscription of that period describes a ship bringing from the coast of Arabia "fragrant woods, heaps of myrrh, ebony and pure ivory, green gold, cinnamon, incense, cosmetics, apes, monkeys, dogs, and panther skins." Some of these things must have been gathered from distant parts of Eastern Asia.

**20. The Industrial Arts.**—The skilled artisans included brickworkers, weavers, blacksmiths, goldsmiths, coppersmiths,



SHOEMAKERS.—Egyptian relief from the monuments; from Maspero.

upholsterers, glass blowers, potters, shoemakers, tailors, armorers, and almost as many other trades as are to be found among us to-day. In many of these occupations, the workers possessed a marvelous dexterity, and were masters of processes that are now unknown. The weavers in particular produced delicate and exquisite linen, almost as fine as silk, and the workers in glass and gold and bronze were famous for their skill. Jewels were imitated in colored glass so artfully that only an expert to-day can detect the fraud by the appearance. Though iron was used by men long before the Deluge, it does not occur in the ruins of Egypt before 800 B.C. This useful metal evidently did not find its way into the Nile valley—Egypt has no mines—in sufficient quantity to allow of the formation of an iron workers' craft before that date.

**21. The chief fine arts** were architecture, sculpture, and painting. The Egyptian art, indeed, was the architecture of the temple and the tomb.

The most famous Egyptian buildings are the *pyramids*. They were the tombs of kings.<sup>1</sup> The skill shown in their construction implies a remarkable knowledge of mathematics and



SPHINX AND PYRAMIDS. — From a photograph. (The human head of the sphinx is supposed to have the magnified features of a pharaoh. It is set upon the body of a lion, as a symbol of power.)

of physics for such early times ; and their impressive massiveness has always placed them among the wonders of the world.

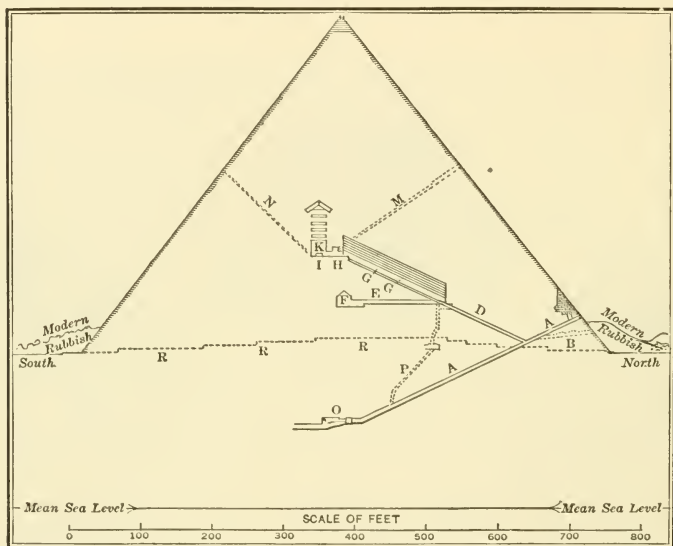
The most important pyramids stand upon a sandy plateau a little below the city of Memphis (map, p. 16). The largest, and one of the oldest, is known as the Great Pyramid. It is thought to have been built by King *Cheops* more than 3000 years before Christ, and it is by far the largest and most massive

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<sup>1</sup> Other prominent persons erected *Mastabas*, i.e. flat-topped piles or chapels of massive stones.



building in the world. Its base covers thirteen acres, and it rises 481 feet from the plain. More than two million huge stone blocks went to make it,—more stone than has gone into any other building in the world. Some single blocks weigh over fifty tons; but the edges of the blocks that form the faces are



VERTICAL SECTION OF THE GREAT PYRAMID, LOOKING WEST, showing passages.

- |   |                    |                           |
|---|--------------------|---------------------------|
| A Entrance passage.   | F Queen's chamber. | K King's chamber.         |
| B A later opening.  | G G Grand gallery. | M N Ventilating chambers. |
| D First ascending passage.  | H Antechamber.     | O Subterranean chamber.   |
| E Horizontal passage.   | I Coffin.          | P Well, so called.        |
| R R R Probable extent to which the native rock is employed to assist the masonry of the building. |                    |                           |

so polished, and so nicely fitted, that the joints can hardly be detected; while the interior chambers, and long, sloping passages between them, are built with such skill that, notwithstanding the immense weight above them, there has been no perceptible settling of the walls in the lapse of five thousand years.

*Herodotus*, a Greek historian of the fifth century B.C., traveled in Egypt and learned all that the priests of his day could tell him regarding these wonders. He tells us that it took thirty years to build the Great Pyramid, — ten of those years going to piling the vast mounds of earth, up which the mighty stones were to be dragged into place, — which mounds had afterwards to be removed. During that thirty years, relays of a hundred thousand men were kept at the toil, each relay for three months at a stretch. Other thousands, of course, had to toil through a lifetime of labor to feed these workers on a monument to a monarch's vanity. All the labor was performed by mere human strength: the Egyptians of that day had no beasts of burden, and no machinery, such as we have, for moving great weights with ease.

The pyramids were the work of an early line of kings, soon after the time of Menes. Later monarchs were content with smaller resting places for their own bodies,<sup>1</sup> and built instead gigantic *temples* for the gods. In their private dwellings the Egyptians sometimes used graceful *columns* and the true *arch*, but for their temples they preferred massive walls and rows of huge, close-set columns, supporting roofs of immense flat slabs of rock. The result gives an impression of stupendous power, but it lacks grace and beauty.

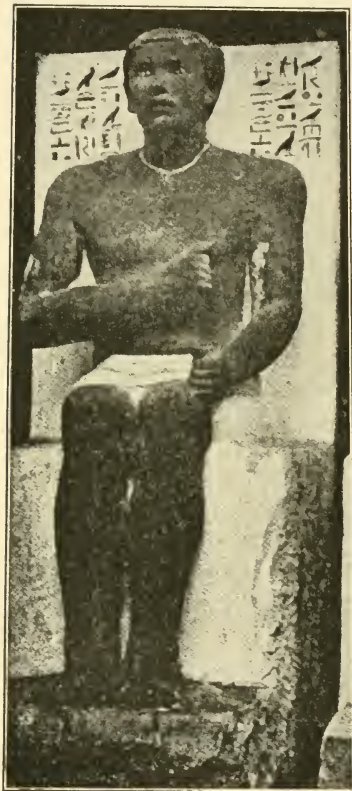
On the walls of the temples and within the tombs we find the inscriptions and the papyrus rolls that tell us of ancient Egyptian life. With the inscriptions there are found long bands of pictures ("reliefs") cut into the walls, illustrating the story. There are found also many full statues, large and small. Much of the early sculpture was lifelike; and even the unnatural colossal statues, such as the Sphinxes, have a gloomy grandeur in keeping with the melancholy desert that stretches about them. Later sculpture has less character and less finish.

The painting lasted in the closed rock tombs with perfect freshness, but it fades quickly upon exposure to the air. The painters used color well, but they did not draw correct forms. Like the "relief" sculptures, the painting lacked perspective and proportion.

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<sup>1</sup> Often, however, they used the old pyramids, already constructed, for their tombs, sometimes casting out the mummy of a predecessor.

**22. Literature and the Hieroglyphs.**—The Egyptians wrote religious books, poems, histories, travels, novels, orations, treatises upon morals, scientific works, geographies, cook-books,



**RA-HOTEP**, a noble of about 3200 B.C.  
Perhaps the oldest portrait statue in the world. Now in the Cairo Museum.

**PRINCESS NEFERT**, a portrait statue 5000 years old. Now in the Cairo Museum.

catalogues, and collections of fairy stories, — among the last a tale of an Egyptian Cinderella, with her fairy glass slipper. On the first monuments, writing had advanced from mere



pictures to a rebus stage (cf. § 3 *e*). This early writing was used mainly by the priests in connection with the worship of the gods, and so the characters were called *hieroglyphs* ("priest's writing"). The pictures, though shrunk, compose "a delightful assemblage of birds, snakes, men, tools, stars, and beasts." Some of these signs grew into real letters, or *signs of single*



TEMPLE AT EDFU, a village between Thebes and the First Cataract. This is one of the best preserved Egyptian temples, and the finest example of ancient Egyptian religious buildings. It was begun by Ptolemy III in 237 B.C. (See pictures on pages 20, 25, 276. Note the difference in the capitals.)

*sounds*. If the Egyptians could have kept these last and have dropped all the rest, they would have had a true alphabet. But this final step they never took. Their writing remained to the last a curious mixture of *thousands* of signs of things, of ideas, of syllables, and of a few single sounds.<sup>1</sup> This was what made the position of the scribes so honorable and profitable. To master such a system of writing required long schooling,

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<sup>1</sup> A good account of the hieroglyphs is given in Keary's *Dawn of History*, 298-303. Another may be found in Maspero's *Dawn of Civilization*, 221-224, and there is a pleasant longer account in Clodd's *Story of the Alphabet*.

and any one who could write was sure of well-paid employment.

When these characters were formed rapidly upon papyrus or pottery (instead of upon stone), the strokes were run together, and the characters were gradually modified into a running script, which was written with a reed in black or red ink. The dry air of the Egyptian tombs has preserved to our day great numbers of buried papyrus rolls.



RELIEF FROM THE TEMPLE OF HATHOR (goddess of the sky and of love), at Dendera, 28 miles north of Thebes. This temple belongs to a late period. Notice the "conventionalized" wings, and the royal "cartouches." In Egyptian inscriptions, the name of a king is surrounded by a line, as in the upper right-hand corner of this relief. Such a figure is called a "cartouch." See the Rosetta stone, on page 12.

**23. Science.**—The Nile has been called the father of Egyptian science. The frequent need of surveying the land after an inundation had to do with the skill of the early Egyptians in *geometry*. The need of fixing in advance the exact time of the inundation directed attention to the true "year," and so to *astronomy*.

Great progress was made in both these studies. We moderns, who learn glibly from books and diagrams the results of this early labor, can hardly understand how difficult was the task of these first scientific observers.

Uncivilized peoples count time by "moons" or by "winters"; but to fix the exact length of the year (the time in which the sun apparently passes from a given point in the heavens, through its path, back again to that point) requires patient and skillful observation, and no little knowledge. Indeed, to find out that there is such a thing as a "year" is no simple matter. If the student will go out into the night, and look upon the heavens, with its myriads of twinkling points of light, and then try to imagine how the first scientists learned to map out the paths of the heavenly bodies, he will better appreciate their work.

Long before the unification of the kingdom, the Egyptians counted by years. Later on they fixed the year at  $365\frac{1}{4}$  days and invented a leap year arrangement. Their "year," together with their calendar of months, we get from them through Julius Caesar (improved, in 1582, by Pope Gregory XIII). In *arithmetic* the Egyptians dealt readily in numbers to millions, with the aid of a notation similar to that used later by the Romans. Thus, 3423 was represented by the Romans:

M M M C C C C XX III

and by the Egyptians:

⤴ ⤴ ⤴ ☉ ☉ ☉ ☉ 𐍪 𐍪 𐍪

All this learning is older than the Greek by almost twice as long a time as the Greek is older than ours of to-day. No wonder, then, that (according to a Greek story) in the last days of Egyptian greatness, a priest of Saïs exclaimed to a traveler from little Athens: "O Solon, Solon! You Greeks are mere children. There is no old opinion handed down among you by ancient tradition, nor any science hoary with age!" (§ 140.) It must be remembered, however, that this science was the possession only of the priests, and perhaps of a few others.

**24. Religion.** — It is not impossible that some of the first settlers in the Nile valley had already lost the idea of one God. The Egyptians, however, undoubtedly admitted the dependency of man on superior beings. But there existed, especially among the common people, a curious mixture of religions. Each family worshiped its *ancestors*. Beasts also, such as cats, dogs, bulls, crocodiles, were sacred. To injure one of these "gods," even by accident, was to incur the fury of the people. Probably this worship was a degraded kind of ancestor wor-

ship known as *totemism*, which is found among many peoples. North American Indians of a wolf clan or a bear clan — with a fabled wolf or bear for an ancestor — must on no account injure the ancestral animal, or “totem.”<sup>1</sup> In Egypt, however, the worship of animals became more widely spread, and took on grosser features than has ever been the case elsewhere.



ISIS, goddess of the sky, holding her son, HORUS, the rising sun.

Above all this, there was a worship of countless deities and demigods representing sun, moon, river, wind, storm, trees, and stones. Each town had its special god to protect it; and the gods of the capitals became national deities.

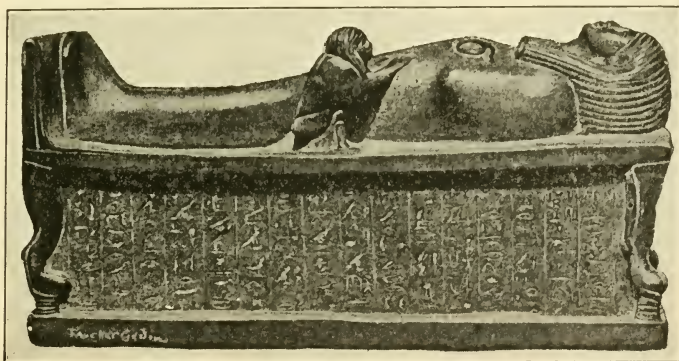
Among the more educated classes many had a higher and purer concept of God. Some passages in their books speak in a language which closely resembles and in some isolated cases equals the words of the Bible. This is especially so about 1500 B.C., the time when the Israelites were in Egypt. “God,” say some of the inscriptions, “is a spirit; no man knoweth his form,” and again, “He is the creator of the heavens and the earth and all that is therein.”

The substance of such truths was no doubt inherited, but they were not at all times expressed with equal clearness. In the later centuries the gross popular beliefs alone remained. The following hymn to Aten (the Sundisk), symbol of Light and Life, was written by an Egyptian king of the fifteenth century B.C. Some of its lines seem to indicate that it is addressed to the true creator of the world.

<sup>1</sup> Cooper's *Last of the Mohicans* contains an illustration of totemism.

“Thy appearing is beautiful in the horizon of heaven,  
 O living Aten, the beginning of life ! . . .  
 Thy beams encompass all lands which thou hast made.  
 Thou bindest them with thy love. . . .  
 The birds fly in their haunts —  
 Their wings adoring thee. . . .  
 How many are the things which thou hast made !  
 Thou createst the land by thy will, thou alone,  
 With peoples, herds, and flocks. . . .  
 Thou givest to every man his place, thou framest his life.”

**25. The idea of a future life.** From the earliest times the Egyptians believed that man is survived in death by a certain principle of life corresponding to what we call the soul. But



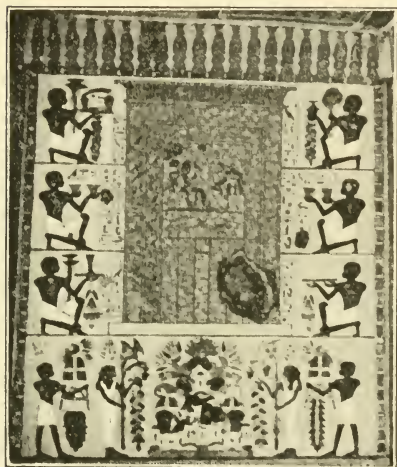
SCULPTURED FUNERAL COUCH: the soul is represented crouching by the mummy. — From Maspero.

this idea was very much obscured. They generally thought that either the body remains the home of the soul, or at least that the soul lives on in a pale shadowy existence near the tomb.<sup>1</sup> If the body be not preserved, or if it be not given proper burial, then, it was thought, the soul becomes a wandering ghost, restless and harmful to men. The universal

<sup>1</sup> The poor endeavored to give their dead a resting place which at least was not reached by the waters of the Nile.



Egyptian practice of embalming<sup>1</sup> the body before burial was connected with it. They wished to preserve the body as the home for the soul. In the early tombs, too, there are always found dishes in which had been placed food and drink, which were in later times replaced by painted food. These practices continued through all ancient Egyptian history.



A TOMB PAINTING, showing offerings to the dead.

There existed however, especially among the higher classes, the conviction of a truer immortality for those who deserved it. After death the soul had to undergo a severe trial by forty-two "judges of the dead." If found guiltless it entered a kind of heaven, where it enjoyed all the pleasures of life without any pain. The other souls might be obliged to return to the world for a

second probation, or they would finally perish.

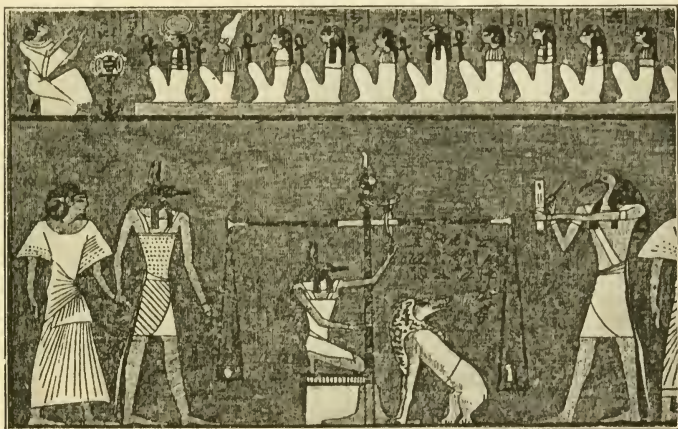
Unfortunately this imperfect idea of a future retribution was very much weakened by the rankest superstition. The people thought that certain formulas or articles would serve to deceive the judges. But even so it could not fail to exercise a great and wholesome influence upon the moral conduct of men.

The following noble extract comes from the "Repudiation of Sins." This was a statement which the Egyptian believed he ought to be able to

<sup>1</sup> "Embalming" is a process of preparing a dead body with drugs and spices, so as to prevent decay.

say truthfully before the "Judges of the Dead." It shows a keen sense of duty to one's fellow men, which would be highly honorable to any religion.

"Hail unto you, ye lords of Truth! hail to thee, great god, lord of Truth and Justice! . . . I have not committed iniquity against men! I have not oppressed the poor! . . . I have not laid labor upon any free man beyond that which he wrought for himself! . . . I have not caused the slave to be ill-treated of his master! I have not starved any man, I have not made any to weep, . . . *I have not pulled down the scale of the*



WEIGHING THE SOUL in the scales of truth before the gods of the dead.—Egyptian relief; after Maspero. (The figures with animal heads are gods and their messengers. The human forms represent the dead who are being led to judgment.)

*balance!* I have not falsified the beam of the balance! I have not taken away the milk from the mouths of sucklings. . . .

"Grant that he may come unto you—he that hath not lied nor borne false witness, . . . *he that hath given bread to the hungry and drink to him that was athirst, and that hath clothed the naked with garments.*"

Some other declarations in this statement run: "I have not blasphemed;" "I have not stolen;" "I have not slain any man treacherously;" "I have not made false accusation;" "I have not eaten my heart with envy." These five contain the substance of half of the Ten Commandments,—hundreds of years before Moses gave to the Children of Israel by divine inspiration that admirably worded code of the natural law.

**26. Moral Character.**—The ideal of character, indicated above, is contained in many other Egyptian inscriptions. Thus, some three thousand years before Christ, a noble declares in his epitaph: "I have caused no child of tender years to mourn; I have despoiled no widow; I have driven away no toiler of the soil [who asked for help] . . . None about me have been unfortunate or starving in my time."<sup>1</sup> Of course, like other people, the Egyptian fell short of his ideal. On the other hand, it is not fair to expect him to come up to our modern standard in all ways. The modesty and refinement which we value were lacking among the Egyptians; but they were a kindly people. The sympathy expressed by their writers for the poor (§ 15) is a note not often heard in ancient literature. Scholars agree in giving the Egyptians high praise as "more moral, sympathetic, and conscientious than any other ancient people," with exception of course of the Hebrews and most probably the Persians. Professor Petrie sums up the matter thus: "The Egyptian, without our Christian sense of sin or self-reproach, sought out a fair and noble life. . . . His aim was to be an easy, good-natured, quiet gentleman, and to make life as agreeable as he could to all about him."

#### THE STORY

**27. The Old and Middle Kingdoms.**—It is convenient to mark off seven periods in the history of Egypt (§§ 27–33). For more than a thousand years after Menes (3400–2400 B.C.), the capital remained at Memphis in Lower Egypt. This period is known as the Old Kingdom. It is marked by the complete consolidation of the country under the pharaohs, by the building of the pyramids and sphinxes, and by the rapid development of the civilization which we have been studying. The only names we care much for in this age are Menes and Cheops (§ 21).

**28. The Middle Kingdom.**—Toward 2400 B.C., the power of the pharaohs declined; but the glory of the monarchy was re-

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<sup>1</sup> The same ideas of duty are set forth more at length in extracts given in Davis' *Readings*, Vol. I, Nos. 9 and 10.



stored by a new line of kings at *Thebes* in the upper valley. Probably this was the result of civil war between Upper and Lower Egypt. The Theban line of pharaohs are known as the Middle Kingdom. Their rule lasted some four hundred years (2400–2000 B.C.), and makes the second period. The two features of this period are *foreign conquest* and a new *development of resources at home*.

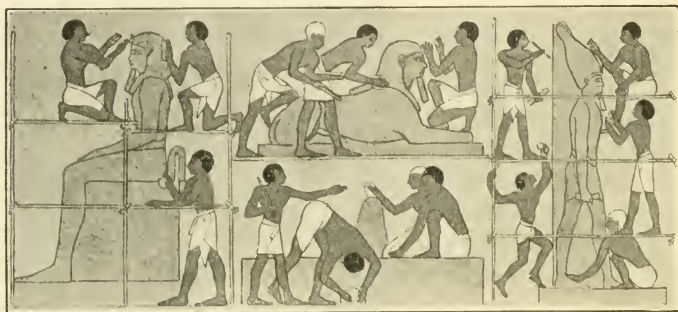
Ethiopia, on the south, was subdued, with many Negro tribes; and parts of Syria were conquered; but the chief glory of this age, and of all Egyptian history, was the development of the marvelous system of irrigation that has been described in § 17 above. The pharaohs of this period, in happy contrast with the vain and cruel pyramid-builders, cared most to encourage trade, explore unknown regions, improve roads, establish wells and reservoirs. A king of 2200 B.C. boasts in his epitaph — probably with reason —



CHEOPS (more properly called Khufu), builder of the Great Pyramid: a portrait-statue discovered in 1902 by Flinders Petrie. As Professor Petrie says, "The first thing that strikes us is the enormous driving power of the man."

that all his commands had "ever increased the love" of his subjects toward him. Egyptian commerce now reached to Crete on the north, and probably to other islands and coasts of the Mediterranean, and to distant parts of Ethiopia on the south. One of the greatest works of the time was the opening of a canal from a mouth of the Nile to the Red Sea, so that ships might pass from that sea to the Mediterranean. This gave a great impulse to trade with Arabia (§ 19).

**29. The Hyksos.** — This outburst of glory was followed by a strange decay (2000–1600 B.C. — the “third period”), during which Egypt became the prey of roving tribes from Arabia. From the title of their chiefs, these conquerors were called *Hyksos*, or *Shepherd Kings*. They maintained themselves in Egypt about two hundred years. For a time they harried the land cruelly, as invaders; then, from a capital in the lower Delta, they ruled the country through tributary Egyptian

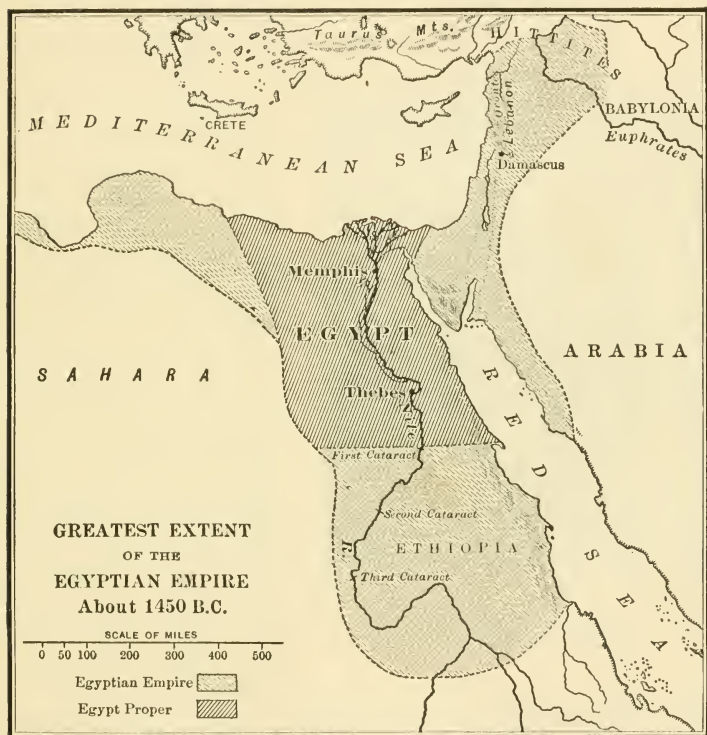


SCULPTORS at work on colossal figures. — From an Egyptian relief.

kings; and finally they acquired the civilization of the country and became themselves Egyptian sovereigns. It was this Arabian conquest that first brought the horse into Egypt (§ 18). After this period, kings and nobles are represented in war chariots and in pleasure carriages.

**30. The New Empire.** — A line of native monarchs had remained in power at Thebes, as under-kings. About 1600 B.C., after a long struggle, these princes expelled the Hyksos. During this “fourth period,” 1600–1330, Egypt reached its highest pitch of military grandeur. The long struggle with the Hyksos had turned the attention of the people from industry to war; and the horse made long marches easier for the leaders. A series of mighty kings recovered Ethiopia, conquered all western Syria, and at last reached the Euphrates, ruling for a brief time even over Babylonia.

Here, on the banks of a mighty river, strangely like their own Nile, they found the home of another civilization, equal to their own, but different. For some thousand years, these two



early civilizations had been existing without much intercommunication with each other<sup>1</sup> (§ 19). Now a new era opened. The long ages of isolation gave way to an age of intercourse.<sup>2</sup>

<sup>1</sup>The Egyptians did know something of the Euphrates culture, because it had, long before, extended into Syria (§ 38), which Egyptian armies and traders had visited occasionally, for some centuries; but now first they saw it in its full magnificence.

<sup>2</sup>Egypt did not admit foreigners into her own Nile district, except the official representatives of other governments. But the Syrian lands were the middle ground where the two civilizations held intercourse.

The vast districts between the Euphrates and the Nile became covered with a network of roads. These were garrisoned here and there by fortresses; and over them, for centuries, there passed hurrying streams of officials, couriers, and merchants. The brief supremacy of Egypt over the Euphrates district was also the *first political union of the Orient*. In some degree it paved the way for the greater empires to follow, — of Assyria, of Persia, of Alexander, and of Rome. The most famous Egyptian rulers of



SCULPTURED HEAD OF THÛTMOSIS III (about 1470 B.C.), who in twelve great campaigns first carried Egyptian arms from the isthmus to Nineveh.

this age are *Thûtmosis*<sup>1</sup> *III*, and *Rameses II*. The student will find interesting passages about both these monarchs in Davis' *Readings*, Vol. I.

**31. Decline.** — A long age of weakness (the "fifth period," about 1330–640) soon invited attack. The priests had drawn into their hands a large part of the land of Egypt. This land paid no taxes, and the pharaohs felt obliged to tax more heavily the already overburdened peasantry. Population declined; revenues fell off. Early in this period of decline, the Hebrews emigrated from Egypt. Their ancestors had come from Syria during the rule of the Arabian Hyksos, who were friendly to them. In Egypt they grew into a populous nation, but the great monarchs of the New Empire reduced them to serfdom. They now left Egypt to settle in the "promised land" (§ 59).

The government was no longer strong enough in armies for the defense of the frontiers. Dominion in both Africa and

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<sup>1</sup> All difficult proper names have the pronunciation shown in the index.

Asia shrank, until Egypt was driven back within her ancient bounds. The Hittites (§ 7), descending from the slopes of the Taurus Mountains (map, page 45), overthrew Egyptian power in Syria; and the tribes of the Sahara, aided by "strange peoples of the sea" (Greeks among them), threatened to seize even the Delta itself. In 730 B.C. the Ethiopians overran the country; and, in 672, *Egypt finally became subject to Assyria* (§ 40).

Dates are not fixed *exactly* in Egyptian history until about this time. For all earlier periods, a margin of a century or two must be allowed for errors in calculation.

This vagueness is due to the fact that ancient peoples did not reckon historical or political periods from a common fixed point of time as we do: instead, they reckoned from the building of a city, or from the beginning of the reigns of their kings. An inscription may tell us that a certain event took place in the tenth year of the reign of Rameses; but we do not know positively in just what year Rameses began to reign.



RAMESES II, a conquering pharaoh of about 1375 B.C. This colossal statue stands in the ruins of the palace at Luxor.

**32. The Sixth Period, 653-525.** — After twenty years of Assyrian rule, *Psammetichus* restored Egyptian independence and became the pharaoh. He had been a military adventurer, apparently of foreign blood; and had been employed by the Assyrians as a tributary prince. During her former greatness, although her own traders visited other lands, Egypt had kept herself jealously closed against strangers. But *Psammetichus threw open the doors to foreigners*. In particular, he welcomed



the Greeks, who were just coming into notice as soldiers and sailors. Not only did individual Greek travelers (§§ 21, 23, 156) visit the country, but a Greek colony, *Naucratis*, was established there, and large numbers of Greek soldiers served in the army. Indeed *Sais*, the new capital of Psammetichus and his son, thronged with Greek adventurers. This was the time, accordingly, when Egypt "fulfilled her mission among the nations." She had received the heirloom of civilization ages before; now she passed it on to the western world through this younger race.

*Neco*, the second monarch of this new line of kings, ruled about 600 B.C. He was greatly interested in reviving the old



Egyptian commerce. His efforts to restore Egyptian influence in Syria and Arabia were foiled by the rise of a new empire in the Eu-



phrates valley (§ 42); and he failed also in a noble attempt to reopen the ancient canal connecting the Red Sea with the Mediterranean (§ 28). But, in searching for another route for vessels between those waters, he did succeed in a remarkable attempt. *One of his ships sailed around Africa*, starting from the Red Sea and returning, three years later, by the Mediterranean. Herodotus (§ 21), who tells us the story, adds: "On their return the sailors reported (others may believe them but I will not) that in sailing from east to west around Africa they had the sun on their right hand." This report, which Herodotus could not believe, is good proof to us that the story of the sailors was true.

**33. Egyptian History merges in Greek and Roman History.**—The last age of Egyptian independence lasted only 128 years. Then followed the "seventh period,"—one of long dependence upon foreign powers. Persia conquered the country in 525 B.C. (§ 72), and ruled it for two centuries under Persian governors. Then Alexander the Great established Greek sway over all the Persian world (§§ 278 ff.). At his death Egypt became again a

separate state; but it was ruled by the *Greek Ptolemies* from their new Greek capital at Alexandria. Cleopatra, the last of this line of monarchs, fell before Augustus Caesar in 30 B.C., and Egypt became a Roman province. Native rule has never been restored.

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- EXERCISES. — 1. Make a summary of the things we owe to Egypt.
2. What can you learn from those extracts upon Egypt in Davis' *Readings*, which have not been referred to in this chapter? (If the class have enough of those valuable little books in their hands, this topic may make all or part of a day's lesson: if only a copy or two is in the library, one student may well make a short report to the class, with brief readings.)
3. Do you regard the first pyramid or Lake Moeris or the canal from the Nile to the Red Sea as the truest monument to Egyptian greatness?
4. Students who wish to read further upon ancient Egypt will find the titles of three or four of the best books for their purpose in the Appendix.



## CHAPTER III

### THE TIGRIS-EUPHRATES STATES

#### GEOGRAPHY

**34. The Two Rivers.** — Across Asia, from the Red to the Yellow Sea, stretches a mighty desert. Its smaller and western part, a series of low, sandy plains, is really a continuation of the African desert. The eastern portion (which lies almost wholly beyond the field of *our* ancient history, § 4) consists of lofty plateaus broken up by rugged mountains. The two parts are separated from each other by a patch of luxuriant vegetation, reaching away from the Persian Gulf to the northwest.

This oasis is the work of the Tigris and Euphrates. (In this connection see map facing p. 12.) These twin rivers have never interested men so much as the more mysterious Nile has; but they have played a hardly less important part in history. Rising on opposite sides of the snow-capped mountains of Armenia, they approach each other by great sweeps until they form a common valley; then they flow in parallel channels for the greater part of their course, uniting just before they reach the Gulf. The land between them has always been named from them. The Jews called it "Syria of the Two Rivers"; the Greeks, *Mesopotamia*, or "Between the Rivers"; the modern Arabs, "The Island."

**35. Divisions of the Valley.** — The valley had three distinct parts, two of which were of special importance. The first of these was *Chaldea*,<sup>1</sup> the district near the mouth of the rivers.

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<sup>1</sup> This is the name that has been used for many centuries. It seems best to keep it, though we know now that it is inaccurate for the early period. The Chaldeans proper did not enter the valley until long after its civilization began.

Like the delta of the Nile, Chaldea consisted of deposits of soil carried out in the course of ages into the sea. In area it equaled modern Denmark, and was twice the size of the real Egypt. As with Egypt, its fertility in ancient times was maintained by an annual overflow of the river, regulated by dikes, canals, and reservoirs. Wheat and barley are believed to have been native there. Certainly it was from Chaldea that they spread west to Europe.

The Euphrates district is more dependent upon artificial aids for irrigation than the Nile valley is; and in modern times Chaldea has lost its ancient fertility. During the past thousand years, under Turkish rule, the last vestiges of the ancient engineering works have gone to ruin. The myriads of canals are choked with sand; and, as a result, in this early home of civilization, the *uncontrolled* overflow of the river turns the eastern districts into a dreary marsh; while on the west the desert has drifted in, to cover the most fertile soil in the world;—and the sites of scores of mighty cities are only shapeless mounds, where sometimes nomad Arabs camp for a night.

To the north of Chaldea, the rich plain gives way to a rugged table-land. The more fertile portion lies on the Tigris side, and is the second important part of the valley. It was finally to take the name *Assyria*.

The western half of the upper valley is sometimes called *Mesopotamia Proper*. This third district was less fertile than the others, and never became the seat of a powerful state. It opened, however, upon the northern parts of Syria, and so made part of the great roadway between the Euphrates and the Nile.

#### THE STORY

**36. The People.**—The rich Euphrates valley with its fertile plains was one of the first places where men settled after the Flood (§ 1). Here the Tower of Babel was projected and partly built. The inhabitants that remained after the confusion of languages appear to have been Hamites (§ 2). But this valley was much less walled up than that of the Nile. Hence it invited longer to peaceful immigration and was at

the same time less protected against hostile inroads. Thus it was that successive waves of tribes from the Arabian desert were able to greatly affect the original population. In the southern part, Chaldea, the Hamitic language by and by yielded before the Semitic and became a "dead language." But the bulk of the inhabitants always remained Hamitic in appearance and blood. They preserved in large measure the characteristics of the older generations who had been the first bearers of civilization in the valley. The change was much greater in the North. The Assyrians not only adopted the language of the invaders but became mainly Semitic in blood — akin to the Arabs.

There was a great difference between the populations of the two countries. The men of the South (Chaldeans, or Babylonians) were quick-witted, industrious, gentle, pleasure-loving, fond of literature and of peaceful pursuits. The hook-nosed, larger-framed, fiercer Assyrians cared mainly for war and the gains of commerce, and had only such arts and learning as they could borrow from their neighbors. They delighted in cruelty and gore and their kings boasted of deeds which would shame a modern ruler. In the old inscriptions, they brag incessantly of torturing, flaying alive, and impaling thousands of captives. Numerous are the pictorial representations which perpetuate in stone the memory of these royal brutalities.

**37. The Early City-States.** — As in Egypt, so in this double valley there clustered many cities at an early time, perhaps before 5000 B.C. Each such city was a "state" (§ 11, note) by itself, under its own king, and it controlled the surrounding hamlets and farming territory. These little states often waged war with one another and with outside invaders; but they also managed to develop the culture which was to characterize the country in its historic age. Each city, indeed, had a literature of its own, written in libraries of brick (§ 48), and our scholars are learning more of this ancient period every day from the study of the remains recently discovered. Only four cities, out of scores, will be mentioned in this book, — four leading

cities, whose names, too, are familiar from the Old Testament, — *Accad* (Agade), *Ur*, *Babylon*, and *Nineveh*. The first three are in the southern Euphrates district: *Nineveh* is in Assyria, on the *Tigris*.

Gradually, war united the rival states into larger ones; and then contests for power among these, with outside conquests, gave rise to *three great empires*, whose story we shall survey rapidly. Two of these empires were in the south, with their chief center at *Babylon* (First and Second Babylonian Empires). Between their two periods there arose the still mightier Assyrian Empire, with *Nineveh* for its capital.

An *empire* is a state containing many sub-states and one ruling state. *Egypt* was called a *kingdom* while it was confined to the Nile valley, but an *empire* when its sway extended over *Ethiopia* and *Syria* (§ 30).

**38. Early Attempts at Empire.**—About 2800 B.C., *Sargon*,<sup>1</sup> king of *Accad*, made himself ruler of all *Chaldea*. Then in a series of victorious campaigns, he carried his authority over the northern part of the river valley, and even to the distant Mediterranean coast. His empire fell to pieces with his death, from lack of organization; *but his campaigns had transplanted the Euphrates culture into Syria to take lasting root there*. *Chaldean* traders spread the seed more widely. For more than two thousand years, the fashions of *Chaldea* were copied in the cities of *Syria*; and her cuneiform<sup>2</sup> script was used, and her literature was read, by great numbers of people all over western Asia.

*Ur* succeeded *Accad* as mistress of the land. But the cities of the valley were soon overrun by new barbarians from the Arabian desert. These conquerors finally adopted thoroughly the civilization of the country, and took *Babylon* for their chief city.

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<sup>1</sup> The Babylonians of about 600 B.C. rediscovered a certain inscription of the son of *Sargon*, long buried even in that day, and fixed his date from it at 3200 years before their own time. Very recent discoveries, however, prove that they placed him a thousand years too early. *Davis' Readings*, Vol. I, No. 17, gives the Babylonian story.

<sup>2</sup> See § 47 for explanation of this term.

**39. The First Babylonian Empire** begins strictly with the rule of *Hammurabi*, who lived about as many years before the birth of Christ as we do after it. In 1917 B.C. he completed the consolidation of the states of the Euphrates valley into one empire. Later, he extended the rule of Babylon to the bounds of Sargon's conquests — and with more lasting results. Ever since, the name Babylon has remained a symbol for magnificence and power.

*During the fourth century of this empire (about 1500 B.C.), it came in contact with the "New Empire" of Egypt to which for a time it lost most of its dominions (§ 30).*

**40. The Assyrian Empire.** — Assyria first comes to notice in the nineteenth century B.C. It was then a dependent province, belonging to the Babylonian Empire. Six hundred years later it had become a rival; but its supremacy begins two centuries later still, about 1100 B.C. New invaders from Arabia were harrying the Euphrates country; and this made it easier for *Tiglath-Pileser I*, king of Assyria, to master Babylonia. This king ruled from the Persian Gulf to the Mediterranean; but after his death his dominions fell apart. The real Assyrian Empire dates from 745 B.C.

In that year, the adventurer *Pul* seized the throne. He had been a gardener. Now he took the name of the first great conqueror, *Tiglath-Pileser* (II), and soon established the most powerful empire the world had so far seen. It was larger than any that had gone before it (map opposite), and *it was better organized*. In the case of each of the earlier empires, the subject kingdoms had been left under the native rulers, as tributary kings. Such princes could never lose a natural ambition to become again independent sovereigns; and if they attempted revolt, the people were sure to rally loyally to them as to their proper rulers. Thus this loose organization tempted constantly to rebellion. It now gave way to a stronger one. The subject kingdoms were made more completely into parts of one state and *were ruled by Assyrian lieutenants (satraps)*. We call such subordinate parts of an empire by the name *provinces*. This



new invention in government *was Assyria's chief bequest to the later world.*

The next great Assyrian king was *Sargon II*, who carried away the Ten Tribes of Israel into captivity (722 B.C.). This transplanting of a rebellious people, or at least of the better classes among them, to prevent rebellion, was a favorite device



of the Assyrians. Sargon's son, *Sennacherib*, is the most famous Assyrian monarch. He attacked the king of Judah,<sup>2</sup>

<sup>1</sup> The Bible attributes the conquest of the Ten Tribes to Salmanassar (Shalmanezar), Sargon's predecessor, under whom the siege of Israel's capital, Samaria, was begun. As to the difference in the spelling of oriental names by Catholics and Protestants see Pope, *The Catholic Student's Aid to the Bible*, p. 418 ff.

<sup>2</sup> Kings xix, 20-37. For the Assyrian story see Davis' *Readings*, Vol. I, No. 12.

but he will be better remembered from the Bible account of a mysterious destruction of his army, perhaps in another expedition, — smitten by “the angel of the Lord.” This is the incident commemorated by Byron’s lines: —

“The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming with purple and gold.  
Like leaves of the forest when autumn hath blown,  
That host, on the morrow, lay withered and strown.”

The empire recovered quickly from this disaster; and in 672 B.C. Sennacherib’s son, *Esarhaddon*, subdued Egypt (§ 31). *This was the second political union of the East.* It was much more complete than the first one of several centuries earlier (§ 30); and the territory was larger, for the Assyrians were reaching out west and east into the new regions of Asia Minor and of Media on the Plateau of Iran.

**41. Fall of Assyria.** — This wide rule was short-lived, — happily so, for no other great empire has ever so delighted in blood. Disagreeable as it is, the student should read one of the records in which an Assyrian king exults over his fiendish cruelties. The following one is by Assur-Natsir-Pul, 850 B.C.: —

“They did not embrace my feet. With combat and with slaughter I attacked the city and captured it; three thousand of their fighting men I slew with the sword. Their spoil, their goods, their oxen, and their sheep I carried away. The numerous captives I burned with fire. I captured many of the soldiers alive. I cut off the hands and feet of some; I cut off the noses, the ears, and the fingers of others; the eyes of the numerous soldiers I put out. I built up a pyramid of the living and a pyramid of heads. In the middle of them I suspended their heads on vine stems in the neighborhood of their city. Their young men and their maidens I burned as a holocaust. The city I overthrew, dug up, and burned with fire. I annihilated it.”

Of another city: “The nobles, as many as had revolted, I flayed; with their skins I covered the pyramid. Some of them I immured in the midst of the pyramid; others above the pyramid I impaled on stakes; others round about the pyramid I planted on stakes.”

See also Sennacherib’s boast, at the close of No. 12 in Davis’ *Readings*, Vol. I.



Against such cruelty and against the crushing Assyrian taxation, there rankled a passionate hatred in the hearts of the oppressed peoples.<sup>1</sup> After twenty years of subjection, Egypt broke away. Twenty years later, Babylon followed. Seythian hordes poured in repeatedly from the north, to devastate the empire; and in 606 the new power of the *Medes* (§ 72), aided by Babylonia, captured Nineveh itself. The Assyrian Empire disappeared, and the proud "city of blood," which had razed so many other cities, was given over to sack and pillage. Two hundred years later the Greek Xenophon could not even learn the name of the crumbling ruins, when he came upon them, in the "Retreat of the Ten Thousand" (§ 257). All signs of human habitation vanished, and the very site was forgotten, until its rediscovery in recent times.

Ancient and modern judgments upon Assyria are at one. Nahum closed his passionate exultation, — "All that hear the news of thy fate shall clap their hands over thee; for whom hath not thy wickedness afflicted continually." And says Dr. Davis (Introduction to No. 14 of his *Readings*, Vol. I): "Its luxuries and refinements were all borrowed from other lands: its insatiable love of conquest and slaughter was its own."

**42. The New Babylonian Empire.** — Babylon had risen in many a fierce revolt during the five centuries of Assyrian rule. Sennacherib declares, with great exaggeration certainly, that on one occasion he razed it to the ground in punishment: "I laid the houses waste from foundation to roof with fire. Temple and tower I tore down and threw into the canal. I dug ditches through the city, and laid waste its site. Greater than the deluge was its annihilation."

In 625 came a successful rebellion. Then (as noticed in § 41) Babylonia and Media soon shared between them the old Assyrian Empire. The Second Babylonian Empire lasted less than a century. The middle half of the period — the most glorious

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<sup>1</sup> The student should read the terrible denunciation of Nineveh by the Hebrew prophet in the year of its fall (Book of Nahum, iii, 1-19). Cf. also Isaiah xiii, 16-22, and Jeremiah l and li.

part, 604–561 B.C. — falls to the reign of *Nabuchodonosor*. The reviving Egyptian power, under Neco, was checked in its effort to extend its sway into Asia (§ 32). Rebellious Jerusalem was sacked, and the Jews were carried away into the Babylonian captivity. The ancient limits of the First Empire were restored, with some additions. Babylon was rebuilt on a more



magnificent scale, and the ancient engineering works were renewed.<sup>1</sup> But in 538, soon after this reign,

Babylon fell before the rising power of the Persians (§ 72), and her independent history came to an end.

#### SOCIETY, INDUSTRY, CULTURE

**43. The king** was surrounded with everything that could awe and charm the masses. Extraordinary magnificence and splendor removed him from the common people. He gave audience, seated on a golden throne covered with a purple canopy which was supported by pillars glittering with precious stones. All who came into his presence prostrated themselves in the dust until bidden to rise. His rule was absolute; but he worked through a large body of trusted officials, largely taken from the priests.

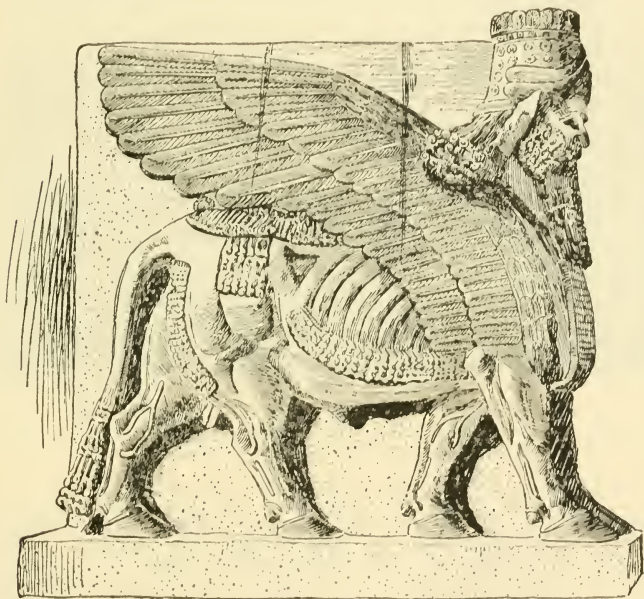
**44. Classes of Society.** — Chaldea had no class like the nobles of Egypt. Wealth counted for more, and birth for less, than in that country. There were really only two classes, — rich and poor, with a mass of slaves.

The *peasants* tilled the rich land in misery. As in Egypt they paid for their holdings with half of the produce. In a poor year, this left them in debt for seed and living. The creditor could charge exorbitant interest; and, if not paid, he could levy not only upon the debtor's small goods, but also upon wife or child, or upon the person of the farmer himself, for

<sup>1</sup> Nebuchadnezzar's own account is given in Davis' *Readings*, Vol. I, No. 13.

slavery. As early as the time of Hammurabi (§§ 39, 45), however, the law ordered that such slavery should last only three years.

The *wealthy class* included landowners, officials, professional men, money lenders, and merchants. The merchant in particular was a prominent figure. The position of Chaldea, at the

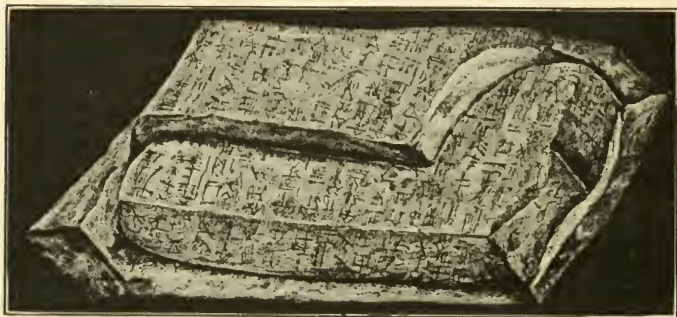


COLOSSAL MAN-BEAST IN ALABASTER. — From the Palace of Sargon (now in the Louvre).

head of the Persian Gulf, made its cities the natural mart of exchange between India and Syria; and for centuries, Babylon was the great commercial center of the ancient world, far more truly than London has been of our modern world. Even the extensive wars of Assyria, cruel as they were, were not merely for love of conquest: *they were largely commercial in purpose*, — to secure the trade of Syria and Phoenicia, and to ruin in

those lands the trade centers<sup>1</sup> that were competing with Nineveh.

**45. Law and Property.**—In 1902 A.D., a French explorer found a valuable set of Babylonian inscriptions containing a collection of 280 laws. This “code” asserts that it was enacted by Hammurabi (§ 39). It is the oldest known code of laws in the world; and it shows that the men for whom it was made were already far advanced in civilization, with many



ASSYRIAN CONTRACT TABLET IN DUPLICATE.—The outer tablet is broken and shows part of the inner original, which could always be consulted if the outside was thought to have been tampered with.

complex relations with one another. It tries to guard against bribery of judges and witnesses, against careless medical practice, against ignorant or dishonest building contractors. (About a tenth of the code is reproduced in *Davis' Readings*, Vol. I, No. 20.)

Other discoveries prove that rights of property were carefully guarded. Deeds, wills, marriage settlements, legal contracts of all kinds, survive by tens of thousands. The numerous signatures of witnesses, in a variety of “hand writings,” testify to a widespread ability to write the difficult cuneiform text.

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<sup>1</sup> Damascus, Jerusalem, Tyre, and others whose names have less meaning to us to-day. Tyre, often besieged and reduced to a tributary state, was not actually captured, owing to her mastery of the sea.



From the contracts we learn that a woman could control property and carry on business independently of her husband.

**46. Law and Men.** — Criminal law is the term applied to that portion of a code which relates, not to property, but to the personal relations of men to one another. Here the code



ASSYRIAN TABLETS, showing the older hieroglyphics and the later cuneiform equivalents (apparently for the purpose of instruction).

of Hammurabi in many provisions reminds us of the stern Jewish law of an eye for an eye and a tooth for a tooth.

“If a man has caused a man of rank to lose an eye, one of his own eyes must be struck out. If he has shattered the limb of a man of rank, let his own limb be broken. If he has knocked out the tooth of a man of rank, his tooth must be knocked out.”

Injuries to a poor man, however, could be atoned for in money.

“If he has caused a poor man to lose an eye, or has shattered a limb, let him pay one maneh of silver” (about \$32.00 in our values).

**47. Cuneiform Writing.** — The early inhabitants of Chaldea had a system of hieroglyphs not unlike the Egyptian. At first they painted these on the papyrus, which grew in the Euphrates as well as in the Nile. At a later time they came to press the

characters with a sharp metal instrument into clay tablets (which were then baked to preserve them). This change of material led to a change in the written characters. The pictures shriveled and flattened into wedge-shaped symbols, which look like scattered nails with curiously battered heads. (This writing is called *cuneiform*, from the Latin *cuneus*, wedge.)

The Semitic conquerors adopted this writing and used it in such minute characters—six lines to an inch sometimes—that some authorities believe magnifying glasses must have been used. This surmise was strengthened when the explorer Layard found a lens among the ruins of the Nineveh library.

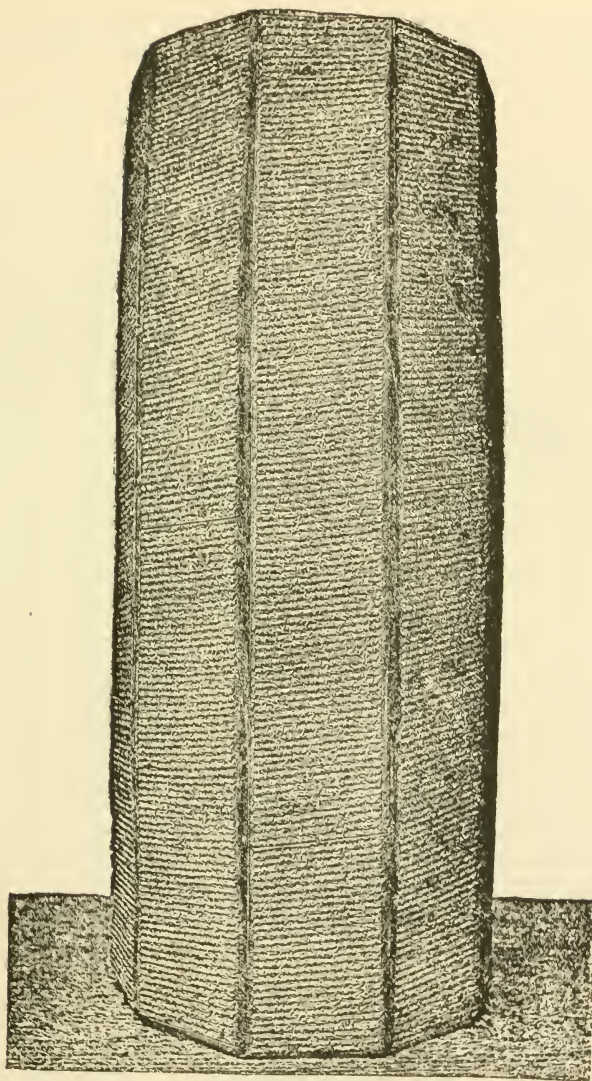
**48. Literature.**—The remains of Chaldean literature are abundant. Each of the numerous cities that studded the valley of the twin rivers had its library, sometimes several of them. A library was a collection of clay tablets or bricks covered with cuneiform writing. In Babylon the ruins of one library contained over thirty thousand tablets, of about the date 2700 B.C., all neatly arranged in order. Originally the libraries contained papyrus rolls also, but these the climate has utterly destroyed.

A tablet, with its condensed writing, corresponds fairly well to a chapter in one of our books. Each tablet had its library number stamped upon it, and the collections were carefully catalogued. The kings prided themselves on keeping libraries open to the public; and Professor Sayce is sure that “a considerable portion of the inhabitants (including many women) could read and write.”<sup>1</sup>

The literary class studied the “dead” language of the pre-Semitic period, as we study Latin; and the merchants were obliged to know the languages spoken in Syria in that day. The libraries contained dictionaries and grammars of these languages, and also many translations of foreign books, in columns parallel with the originals. Scribes were constantly employed in copying and editing ancient texts, and they seem

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<sup>1</sup> The evidence he collects in his *Social Life among the Babylonians*, 41-43. “The ancient civilized East was almost as full of literary activity as is the world of to-day,” adds the same eminent scholar, in an extreme statement.



AN ASSYRIAN "BOOK."—An octagon Assyrian brick, now in the British Museum; after Sayce. This representation is about one third the real size.



to have been very careful in their work: when they could not make out a word in an ancient copy, they tell us so and leave the space blank.

49. *Science*. — In *Geometry* the Chaldeans made as much advance as the Egyptians; in *Arithmetic* more. Their notation combined the decimal and duodecimal systems. Sixty was a favorite unit, because it is divisible by both ten and twelve:

it was used as the hundred is by us.



AN ASSYRIAN DOG. — Relief on a clay tablet; after Rawlinson.

Scientific *Medicine* was hindered by a belief in charms and magic; and even *Astronomy* was studied largely as a means of fortune-telling by the stars.<sup>1</sup> Some of our boyish forms for “counting out” — “eeny, meeny, miny, moe,” etc. — are remarkably like the solemn forms of divination used by Chaldean magicians.

Still, in spite of such superstition, important progress was made. As in Egypt, the level plains and clear skies invited to an early study of the heavenly bodies. The Chaldeans foretold eclipses, made star maps, and marked out on the heavens the apparent yearly path of the sun. The “signs of the zodiac” in our almanacs come from these early astronomers. Every great city had its lofty observatory and its royal astronomer; and in Babylon, in 331 B.C., Alexander the Great found an unbroken series of observations running back nineteen hundred years. As we get from the Egyptians our year and months, so from the Chaldeans we get the *week* (with its “seventh day of

<sup>1</sup> For hundreds of years the stars were believed to have influence upon human life, and a class of fortune tellers claimed to be able to discover this influence, and to foretell the future, by studying the heavens. This pretended science is called *astrology*, to distinguish it from real astronomy. It lasted in England as late as the days of Queen Elizabeth; and all through the middle ages in Europe astrologers were often called “Chaldeans.”

rest for the soul”) and the division of the day into *hours*, with the subdivision into *minutes*. Their notation, by 12 and 60, we still keep on the face of every clock. The *sundial* and the *water clock* were Assyrian inventions to measure time.



FRAGMENT OF ASSYRIAN “DELUGE-TABLET,” with part of the story of a deluge.

**50. Chaldean Legends.**— Besides this scientific and scholarly literature, the Babylonians had many stories, including an ancient collection of legends which claimed to carry their history back seven hundred thousand years, to the creation of

the world. Their story of the creation resembled, in many features, the account in the Bible; and one of their legends concerned a "deluge," from which only one man — favorite of the gods — was saved in an ark, with his family and with one pair of every sort of beasts. These stories, however, have an exaggerated style, and lack the noble simplicity of the Bible narrative.

**51. Industries and their Arts.** — More than the other ancient peoples, the men of the Euphrates made practical use of their science. They understood the *lever* and *pulley*, and used the *arch* in making vaulted drains and aqueducts. They invented



ASSYRIAN CYLINDER SEALS.

the *potter's wheel* and an excellent *system of weights and measures*. Their measures were based on the length of the finger, breadth of the hand, and length of the arm; and, with the system of weights, they have come down to us through the Greeks. The symbols in the "Apothe-

caries' Table" in our arithmetics are Babylonian in origin. Books upon *agriculture* passed on the Babylonian knowledge of that subject to the Greeks and Arabs. They had surpassing skill in *cutting gems*, enameling, inlaying. Every well-to-do person had his seal with which to sign letters and legal papers. The cheaper sort were of baked clay, but the richer men used engraved precious stones, in the form of cylinders, arranged to revolve on an axis of metal. Thousands of these have been found. Some of them, made of jasper or chaledony or onyx, are works of art which it would be hard to surpass to-day. Assyrian looms, too, produced the finest of *muslins* and of fleecy *woolens*, to which the *dyer* gave the most brilliant colors. The

rich wore long robes of those cloths, decorated with embroideries. Tapestries and carpets, also, wonderfully colored, were woven, for walls and floors and beds. In many such industries, little advance has been made since, so far as the products are concerned.

**52. Architecture and Sculpture.** — The Euphrates valley had no stone and little wood. Brick making, therefore, was, next to agriculture, the most important industry. Ordinary houses



IMPRESSION FROM A KING'S CYLINDER SEAL. — The figure in the air represents the god who protects the king in his perils.

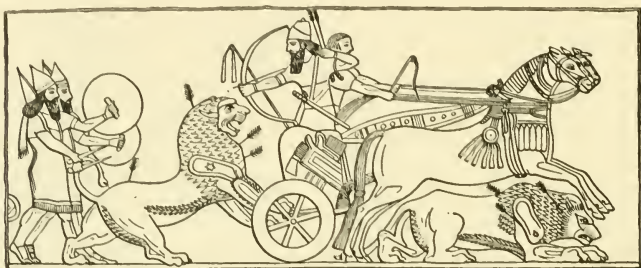
were built of cheap *sun-dried* bricks. The same material was used for all but the outer courses of the walls of the palaces and temples<sup>1</sup>; but for these outside faces, a kiln-baked brick was used, much like our own. With only these imperfect materials, the Babylonians constructed marvelous tower-temples and elevated gardens, in imitation of mountain scenery. The "Hanging Gardens," built by Nebuchadnezzar to please his wife (from the Median mountains), rose, one terrace upon another, to a height of one hundred and fifty feet. They were counted by the Greeks among the "seven wonders of the

<sup>1</sup>The extensive use of sun-dried brick in Chaldean cities explains their complete decay. In the course of ages, after being abandoned, they sank into shapeless mounds, indistinguishable from the surrounding plain.



world." The Babylonian *palaces* were usually one story only in height, resting upon a raised platform of earth. But the *temples* rose stage upon stage, as the drawing opposite shows, with a different color for each story.

Assyria abounded in excellent stone. Still for centuries her builders slavishly used brick, like the people from whom they borrowed their art. Finally, however, they came to make use of the better material about them for sculpture and for at least the facings of their public buildings. Thus in architee-



A LION HUNT. — Assyrian relief; from Rawlinson.

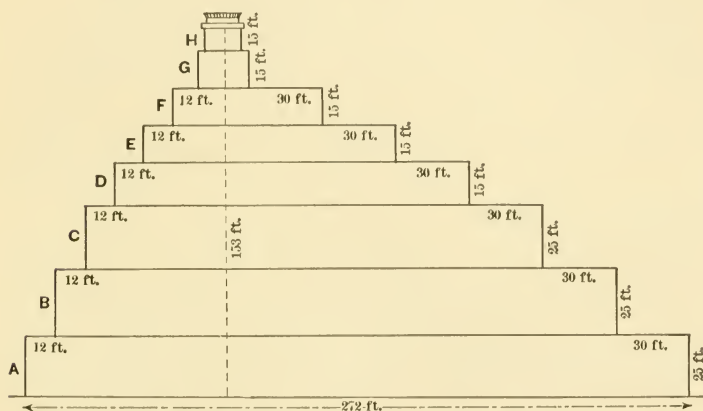
ture and sculpture, though in no other art, Assyria, land of stone, excelled Babylonia, land of brick. In the royal palaces, especially, the almost unlimited power of the monarchs, and their Oriental passion for splendor and color, produced a sumptuous magnificence which the more self-restrained modern world never equals.

The following description of a palace of ancient Nineveh is taken from Dr. J. K. Hosmer's *The Jews*. The passage is partly condensed.

"Upon a huge, wide-spreading, artificial hill, faced with masonry, for a platform, rose cliff-like fortress walls a hundred feet more, wide enough for three chariots abreast and with frequent towers shooting up to a still loftier height. Sculptured portals, by which stood silent guardians, colossal figures in white alabaster, the forms of men and beasts, winged and of majestic mien, admitted to the magnificence within. . . . Upward, tier above tier, into the blue heavens, ran lines of colonnades, pillars of costly cedar, cornices glittering with gold, capitals blazing with vermilion, and, between them, voluminous curtains of silk, purple, and scarlet, inter-

woven with threads of gold. . . . In the interior, stretching for miles, literally for miles, the builder of the palace ranged the illustrated record of his exploits. . . . The mind grows dizzy with the thought of the splendor—the processions of satraps and eunuchs and tributary kings, winding up the stairs, and passing in a radiant stream through the halls—the gold and embroidery, the ivory and the sumptuous furniture, the pearls and the hangings.”

A description with more precise details and less “color” is given in Davis’ *Readings*, Vol. I, No. 19. See also No. 18, “An Assyrian City.”



SECTION OF THE TEMPLE OF THE SEVEN SPHERES, according to a  
“restoration.” — From Rawlinson.

H is a sacred shrine. The seven stages below it were colored in order from the bottom as follows: black, orange, red, golden, yellow, blue, silver.

**53. Religion and Morals.**—It cannot now be ascertained at what exact date and in what way polytheism began to strike root in this cradle of mankind. Whether there were still many adorers of the true God in Chaldea at the time when Abraham left this country for the west, that is, about 2000 B.C., is disputed. The idolaters certainly formed an overwhelming majority.

It is possible that each of the many little city-states (see § 37) originally worshiped the true God, but each under a different name; and that these names by and by came to



signify many gods, each of whom was the local deity of the respective tribe. When the small communities, by peaceful means or otherwise, combined more and more politically, the "gods" of each found worshipers in all the tribes thus united, perhaps by being officially recognized. (Hull, S. J., *Archaic Religions*, pp. 108 ff.) Like all those nations with whom the original idea of God is obscured, the Chaldeans worshiped the powers of nature, the sun and the moon, thunder, the day, etc., which were elevated to the rank of gods or demi-gods.

Babylonian idolatry was accompanied by debasing rites, in which drunkenness and sensuality figured as acts of worship. Such revolting features remained through all Babylonian history. This as well as the enactments of the laws (§ 46; also *Cath. Encyclopædia*, II, 187) show that morality in historic times was not on a high level among the nations on the Euphrates and Tigris.

Marduk, the god of the city of Babylon, finally became something like the sole god, at least the supreme god, of the whole empire. Later on Nebo, the god of Borsippa, rose to a similar prominence side by side with Marduk. Whether as a result of this "development" or as a remnant of the original tradition of mankind, some most beautiful hymns and prayers, discovered amid the wild chaotic vagaries of Chaldean polytheism, reveal a sublime idea of a Supreme Being, which, however, was not shared by the masses. (See extracts below.)

**The Life after Death.** — The Chaldeans did not bestow so much care upon their dead as did the Egyptians. However, each tomb had an altar for offerings of food. A man was buried with his arms, a girl with her scent bottles and ornaments. The condition of the soul after death seems to have been considered as a disagreeable, gloomy state, in or near the tomb. Yet, as in the case of Egypt (see § 25), there were not wanting those who believed in a more perfect retribution: some souls were to suffer in a hell of tortures, others who knew how to secure the divine favor were to dwell amid varied pleasures in the distant Isles of the Blest.

*From a Chaldean hymn, composed in the city of Ur, before the time of Abraham.*

“ Father, long suffering and full of forgiveness, whose hand upholds the life of all mankind ! . . .

First-born, omnipotent, whose heart is immensity, and there is none who may fathom it ! . . .

In heaven, who is supreme ? Thou alone, thou art supreme !

On earth, who is supreme ? Thou alone, thou art supreme !

As for thee, thy will is made known in heaven, and the angels bow their faces.

As for thee, thy will is made known upon earth, and the spirits below kiss the ground.”

*From an Assyrian prayer for remission of sins. (Note the sense of sin and hope of forgiveness.)*

“ O my god, my sins are many ! . . . O my goddess, . . . great are my misdeeds ! I have committed faults and I knew them not. I have fed upon misdeeds and I knew them not. . . . I weep and no one comes to me ; I cry aloud and no one hears me ; . . . I sink under affliction. I turn to my merciful god and I groan, Lord, reject not thy servant, — and if he is hurled into the roaring waters, stretch to him thy hand ! The sins I have committed, have mercy upon them ! my faults, tear them to pieces like a garment ! ”

(See also Davis' *Readings*, Vol. I, Nos. 22 and 24.)

NOTE. — *Articles found buried* with the dead do not necessarily imply that they were thought useful to the deceased person. We bury our priests in their vestments, our officers with their swords. Well-to-do persons of both sexes are laid to rest in costly robes and sometimes with precious jewelry. Yet nobody imagines that these things will be needed ; they refer not to the future life but to that which was ended, or simply express affection. Therefore the presence of such articles in the tombs of ancient nations alone does not prove that the nations held erroneous opinions regarding the life after death ; to make such a statement we must have other indications, as inscriptions or the literature of the time. Even the fact that food and drink were placed in the tombs allows of a correct interpretation : this may have been considered as a token of love, or in a time when material sacrifices were customary, may even have been an offering to the true God.

## CHAPTER IV

### THE MIDDLE STATES

The two Syrian peoples that demand notice in a book of this kind are the Phoenicians and the Hebrews. Each of these was an important factor in history.

#### THE PHOENICIANS

**54. Early Sailors.** — Before 1000 B.C. the Phoenicians had become *the traders of the world*. Their vessels carried most of the commerce of Babylonia and Egypt. Phoenician sailors manned the ship that Neco sent to circumnavigate Africa. Indeed the fame of these people as sailors so eclipsed that of earlier peoples that it has been customary to speak of them as “the first men who went down to the sea in ships.”

The Phoenicians dwelt on a little strip of broken coast, shut off from the rest of the continent by the Lebanon Mountains (map, page 77). The many harbors of their coast invited them seaward, and the “cedar of Lebanon” furnished the best of masts and ship timber. When history first reveals the Mediterranean, about 1600 B.C., it is dotted with the adventurous sails of the Phoenician navigators, and for centuries more they are the only real sailor folk. Half traders, half pirates, their crews crept from island to island, to barter with the natives or to sweep them off for slaves, as chance might best offer.

Farther and farther their merchants daringly sought wealth on the sea, until they passed even the Pillars of Hercules,<sup>1</sup> into

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<sup>1</sup> The Greeks gave this name to two lofty, rocky hills, one on each side of the Strait of Gibraltar. They were generally believed by the ancients to be the limit of even the most daring voyage. Beyond them lay inconceivable dangers. (See map after page 132.)

the open Atlantic. And at last we see them exchanging the precious tin of Britain, the yellow amber of the Baltic, and the slaves and ivory of West Africa, for the spices, gold, scented wood, and precious stones of India.

**55. The chief Phœnician cities** were *Tyre* and *Sidon*. For many centuries, until the attacks by Assyria in the eighth century B.C., these cities were among the most splendid and wealthy in the world. Ezechiel (xxvi, xxvii) describes the grandeur of Tyre in noble poetry that teaches us much regarding Phœnician trade and life:—

“O thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles, . . . thou, O Tyre, hast said, I am perfect in beauty. *Thy borders are in the heart of the seas*; thy builders have perfected thy beauty. They have made all thy planks of fir trees. . . . They have taken cedars from Lebanon to be masts for thee; they have made thy benches of ivory inlaid in boxwood from the isles of Kition [Kition in Cyprus]. Of fine linen with brodered work from Egypt was thy sail, . . . blue and purple from the isles of Elishah [North Africa] was thy awning. . . . All the ships of the sea were in thee to exchange thy merchandise. . . . Tarshish [Tartessus, southwestern Spain] was thy merchant by reason of the multitude of all kinds of riches. With silver, iron, tin, and lead they traded for thy wares. Javan [Greek Ionia], Tubal, and Mesheck [the lands of the Black and Caspian seas], they were thy traffickers. . . . They of the house of Togarmah [Armenia] traded for thy wares with horses and mules. . . . Many isles were the mart of thy hands. They brought thee bones of ivory and of ebony.” Ezechiel names also, among the articles of exchange, emeralds, coral, rubies, wheat, honey, oil, balm, wine, wool, yarn, spices, lambs, and goats.


**56. Place in History.**—*The Phœnicians were the first colonizers of the sea*,—the forerunners of the Greeks, Spaniards, Portuguese, and English. They fringed the Mediterranean with trading stations, many of which grew into cities; but these “colonies” never depended on their mother cities politically. Chief among them was Carthage in northern Africa, founded about 800 B.C. Later on this city was to engage in a long struggle with the Greeks and the Romans. (See map after page 132.)


Phoenician articles are found in great abundance in the ancient tombs of the Greek and Italian peninsulas — the earliest European homes of civilization. In a selfish but effective way, the Phoenicians became the “missionaries” to Europe of the culture that Asia and Africa had developed. *It was their function, not to create civilization, but to spread it.* Especially did they teach the Greeks, who were to teach the rest of Europe.


Phoenician.	Old Greek.	Roman.
𐤀	A	A
𐤁	B	B
𐤂	C	<C
𐤃	𐤆D	D
𐤄	E	E
𐤅H	EH	H
𐤆	K	K
𐤇	L	𐤇L
𐤈	M	M
𐤉	N	N
𐤊	O	O
𐤋	𐤌	𐤌Q
𐤌	PR	R
𐤍	𐤎𐤏	𐤎S
𐤎	T	T


PARTS OF ALPHABET.


The chief export of the Phoenicians, some one has said, was *the alphabet*. They were only one of several early peoples (as we have recently discovered) to develop a true alphabet; but it is theirs which has come down to us through the Greeks and Romans. When the Egyptians conquered Syria about 1500 B.C. (§ 30), the Phoenicians were using the cuneiform script of Babylon, with its hundreds of difficult characters. It was natural that, for the needs of their commerce, they should seek a simpler means of communication: and about 1100 B.C., after a gap of some centuries in our knowledge of their writing,


 Egyptian Hieroglyph.

 Egyptian Script.

 Phoenician.

 Ancient Greek.

 Ancient Latin.

 Later Latin.

GROWTH OF THE LETTER A.

we find them with a true alphabet of twenty-two letters. They seem to have taken these from the symbols for sounds among the Egyptian hieroglyphs (§ 22), though some scholars think they got them from Crete (§ 96).

**57. Society.**—The Phoenicians in themselves do not interest us particularly. They spoke a Semitic tongue (§ 36); but their religion was revolting, especially for the cruel sacrifice of the firstborn to Baal, the sun god, and for the licentious worship of Astarte, the moon goddess.



"Syria was the confluence and the sink of the nations. The result was an extreme degree of degradation, low conceptions of the gods, wild forms of worship dissociated from morality and vitiated by licentious extravagance." (Hull, S. J., *Arch. Rel.*)

Several cities were grouped loosely about Sidon and Tyre: but they never formed a united state. Satisfied with the profit of trade, they submitted easily, as a rule, to any powerful neighbor—Assyria or Egypt. As tributaries, they sent workmen to construct the magnificent buildings of Assyria or to develop the mines of Egypt, and they furnished the fleets of either empire in turn.

About 730 B.C. Tyre was reduced in power, by attacks from Assyria; but it remained a great mercantile center until its capture by Alexander the Great (332 B.C.). From this downfall the city never fully recovered, and fishermen now spread their nets to dry in the sun on the bare rock where once its proud towers rose. (Ezekiel xxvi, 5.)

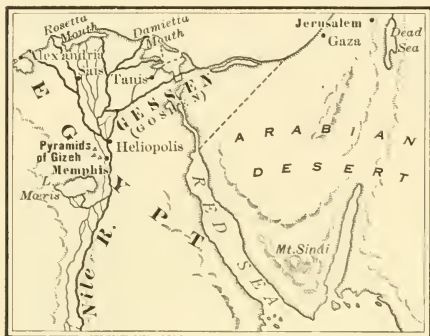
#### THE HEBREWS

**58. The Patriarchs.**—As the Phoenicians were men of the sea, so the Hebrews were to carry out their mission, the greatest any nation has ever had, in the interior of the continent. They are also called Israelites or Jews. No nation has such accurate records of its origin and history as they. God Himself called their ancestor, Abraham, a descendant of Sem, away from his home, the ancient city of Ur (§ 37), where idolatry had become general. God ordered him to settle in what is now Palestine, and promised to make him the father of a great people which was to occupy this very land. In him "all the nations of the world should be blessed," that is to say, the Redeemer of the world, promised to Adam after the fall, was to come from his descendants. Abraham "believed the Lord." It must have been about 2000 B.C. that he emigrated from Ur. But for a short stay in Egypt caused by a famine, he as well as his son and grandson, Isaac and Jacob, lived a nomadic life in



the "Promised Land," for two centuries. God repeated to Isaac and Jacob the pledges given to Abraham.

**59. Sojourn in Egypt.**—Jealousy arising between Jacob's twelve sons, one of them, Joseph, was sold by his heartless brothers as a slave, but he eventually became the prime minister



of the king of Egypt. Soon again a famine broke out. Jacob sent his sons to Egypt to find relief. Here they were recognized by Joseph. He invited his father Jacob to come with his whole offspring and settle in Egypt. "Seventy souls" they arrived and found in

the northeast corner, the region of Gessen (Goshen), a congenial dwelling place. All this happened under the Hyksos kings. In Gessen the Children of Israel grew into a large people.

But the time came when the Hyksos rulers were dislodged by the native princes of Thebes. "There arose a new king who knew not Joseph." Might not the numerous Israelites, in the case of a new attack of nomads from the northeast, side with the invaders? So a systematic persecution began. The king "made their life bitter with hard work in clay and brick and with all manner of service." (Exodus i, 14.) Finally he ordered killed all the male infants born of Israelite mothers.

**60. The Exodus.**—Among those saved from royal brutality was MOSES, whom God eventually chose to lead His people out of the "house of bondage" into the land which He had promised to their forefathers, Abraham, Isaac, and Jacob. But the "ten plagues of Egypt" had to come, before Pharaoh was inclined to do the bidding of the God of Israel.

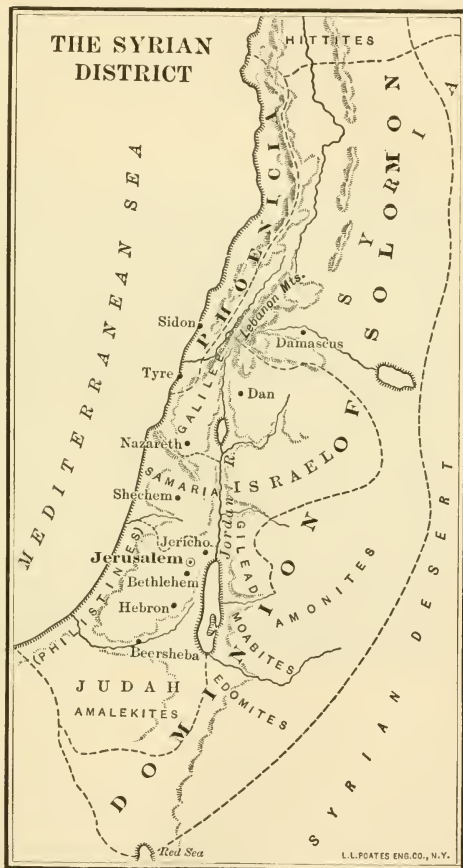
The people first turned to the fastnesses of Mount Sinai, where God renewed with them the *covenant* He had made with

their patriarchal ancestors. Under thunder and lightning He gave to them the Ten Commandments, which are chiefly a wonderfully concise and yet complete code of the natural law.

They promised to observe it faithfully, together with all the ceremonial and other laws which Moses would make known to them. God in return promised them a special care, such as He did not bestow on any other nation. *"They shall be My people and I will be their God."*

He added pledges of temporal prosperity and of an independent national existence. But the greatest was the renewal of the promise given to Abraham, that the Redeemer of the world would be born from among their number. They were to have the honor of keeping ready for Him a place where the worship of the true God would be actually practiced.

Then began the forty years' wandering in the desert, during which they were miraculously fed by the manna. During this



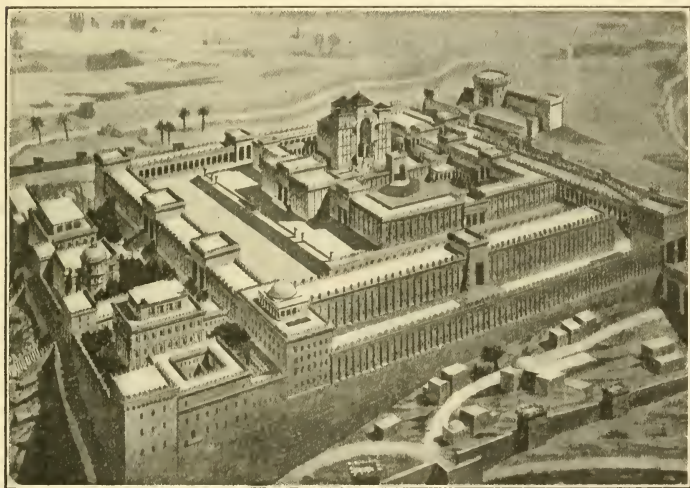
period Moses perfected the "Law," consisting of detailed ceremonial, civil and political regulations. After Moses' death a new generation entered the "Promised Land" and undertook its conquest under the leadership of Josue. The corrupt population of Palestine had long provoked the wrath of the Almighty. The land was now divided among the Children of Israel according to their twelve tribes. Contrary to the injunction of God, they did not destroy all the former settlers, and the survivors of the latter, though subject to Israel, proved a very disastrous neighborhood. Chiefly by mixed marriages, they frequently seduced numerous Israelites to idolatry and the gross immorality connected therewith.

**61. The Judges.**—In their new abodes, the people at first were without any political central authority. Each community had local government, but there was no common bond to unite the whole Hebrew population. It was during this period that on account of their many violations of the covenant, chiefly by idolatry, God allowed portions of the people to be oppressed by the surrounding races, especially by the powerful Philistines. When they returned to Him in sorrow and contrition, He often raised up among them men of great bravery and capability, who freed them from their enemies. These men retained their influence even after peace was restored and acted as rulers and *judges*. Hence this period is called the time of the **JUDGES**. They were, however, no stable institution and none of them controlled the whole people. The only strong bond of Unity during this time of political weakness was their religion. Unity of belief, a centralized priestly organization, and yearly pilgrimages to the Holy Tabernacle which had accompanied their fathers through the desert, prevented the nation from falling apart or disappearing among their neighbors who were so often their conquerors.

**62. Kingship.**—The last of the judges and at the same time the greatest of the prophets was Samuel (§ 68). To him the ancients of the people signified repeatedly that the nation wished to have a king like the races around them. Finally,

inspired by God, he anointed SAUL king of His people. Saul, however, although he won great victories over their enemies, was ultimately rejected, because he arrogated to himself priestly privileges.

God now selected *David*, the shepherd boy, who became the most powerful king of Israel. He succeeded in completely unifying the nation and in extending its boundaries from the Red Sea to the Euphrates. He fortified and beautified the



THE TEMPLE OF SOLOMON (Restoration).

(From Herder's *Konvers.-Lexikon*.)

city of Jerusalem, which he made his capital, perfected the organization of the priesthood, and enriched the Hebrew literature with the Psalms, the greatest lyric poems of the world. As a reward for his zeal in the service of God he received the solemn promise, that the Redeemer of the world would come from his family, and that, if his descendants remained faithful to God, they would be forever preserved in their royal power.

David was succeeded by his son *Solomon*, famous for his wisdom, who with the aid of Phœnician workmen built the splendid temple of Jerusalem, which was to be the center of Divine worship for the nation. He also erected a magnificent royal palace, and by his commercial connections with foreign countries enriched the whole people. The first part of his reign is the most glorious period of the history of Israel. But at length the heavy taxes made necessary by his extravagance and luxury embittered his subjects and made them ripe for revolt. Moreover, while polygamy was not forbidden by the Mosaic law, Solomon, contrary to the law, took wives from pagan nations, who eventually perverted his heart, so much so that he even built temples to their gods and took part in their sacrifices. Consequently a prophet announced to him that he had forfeited God's favor. But for the sake of David his father, the destruction was not to come in his own days, nor would the house of David be deprived of the dominion over the entire nation.

**63. Division of the People.** — After Solomon's death, ten of the tribes separated themselves from Roboam his son. Juda alone, with the insignificant tribe of Benjamin, remained faithful to the hereditary ruler. Jeroboam, a commander of the army, who had fled the country under Solomon, was proclaimed king by the ten tribes. Thus, after 975 B.C., the nation was divided into the northern kingdom of *Israel*, with Samaria as capital, and the southern kingdom of *Juda*, with Jerusalem as capital.

**64. Kingdom of Israel.** — In the kingdom of Israel idolatry became very general, so that many pious Israelites, ancients and priests emigrated to Juda and Jerusalem. Jeroboam, the first king to alienate the people from Jerusalem and the temple, erected golden calves at Dan and Bethel, the northern and southern points of his kingdom, and invited his subjects to worship them. The fiery zeal of the prophet Elias alone prevented Israel from bending the knee to Baal, the Phœnician sun-god. The kingdom lasted 252 years. It had in all nine



teen kings, belonging to nine different dynasties ; seven of these dynasties were entirely rooted out by those who succeeded them. One king reigned but a few months, another a few days. Only a single king, Jehu, showed true zeal for the Law, and even he tolerated the worship of the golden calves, although he abolished that of Baal.

At the time when the Hebrew nation thus weakened itself, the great empires on the Euphrates and the Nile also were in a state of decline and showed little aggressiveness. The wars of the two Israelitic kingdoms recorded in Holy Scripture were waged between themselves and with the small nations around them. But after Assyria had recovered under the usurper Pul (§ 40), it at once began a policy of extension and soon its boundaries reached as far as the confines of Israel. In 722 B.C. Salmanassar and his successor Sargon II conquered Samaria and led the king Osee with almost the whole people into captivity. The captives were settled in the most distant districts of the Assyrian Empire. These, "the lost ten tribes," never returned to the land of their fathers. Colonists were sent to repopulate the deserted land ; they fused with the remaining Israelites, and thus produced the half-pagan population of the Samaritans.

**65. The Kingdom of Juda**, though much smaller, enjoyed greater advantages in possessing the national temple and with it the center of the priesthood, and in having the family of the greatest kings as their rulers. It lasted nearly four hundred years, and in this time had twenty kings, all of the house of David. Only for five years a woman, the pagan Athalia, a cruel tyrant, held the reins of government. She destroyed the whole royal family with the sole exception of one child, Joas, who was for some time concealed in the temple. Not all of the twenty kings were truly religious. The four last ones practiced paganism openly and showed a supreme contempt for the religion of David their great ancestor.

**66. Destruction.** — Nabuchodonosor, king of the second Babylonian Empire (§ 42), destroyed Jerusalem and the kingdom.



He first made Juda tributary. Several times it rose against him, and as early as 606 B.C. he led away the foremost men into captivity. Finally, he appeared with a strong army before the walls of Jerusalem and took it after a siege of several years in 586 B.C. King Sedecias saw his own sons slain before him; then his eyes were put out, and laden with chains he was carried to Babylon, where he died in prison. The Babylonians utterly destroyed the splendid city; the king's palace and the magnificent temple sank in ashes; the people, save some poor vinedressers and husbandmen, were forced to emigrate to the Euphrates.

The prophet Jeremias had foretold this catastrophe and warned king and priests and people for years. Persecution was his reward. He was now permitted to stay with the miserable remnant of the population. It was then that he sang over the ruined city those touching lamentations which resound in our churches every year during Holy Week.

“How doeth the city sit solitary that was full of people!  
How is the mistress of the nations become a widow!  
How is the queen of provinces become tributary!  
The ways of Sion mourn, because none come to her solemnities,  
All her gates are broken,  
Her priests sigh,  
Her virgins are in affliction,  
And she herself is oppressed with bitterness.  
All ye that pass by the way attend and see,  
If there be any sorrow like to my sorrow.”

**67. Restoration.**—This severe chastisement had a lasting effect. In their captivity the people again turned to God. Their greatest desire was to go back to the land of their fathers, and to rebuild the temple and the Holy City. After fifty years this desire was fulfilled. As soon as Cyrus, king of Persia, had made himself master of Babylon, he allowed the Jews to return. A large number availed themselves of his permission, and city and temple rose from their ruins. Their land was now ruled by Persian governors. The Persian rule, however,



JERUSALEM TO-DAY, from the southwest, with the road to Bethlehem.

was mild; and many privileges distinguished this province from the rest of the empire (§ 72).

By constant and most flagrant violation of God's law, kings and people had lost the claim to that independent national existence which had been promised to their ancestors. But in view of their sincere repentance God did not take away from them their spiritual mission with regard to the future Redeemer of mankind. The temple was once more the most hallowed spot on earth. The land of Juda and the new little nation were the only place on earth where "Wisdom dwelt." Nor did the people ever again fall away from the God of Abraham, Isaac, and Jacob. But the house of David did not reascend the throne. It disappeared in obscurity until the time of "Joseph, the husband of Mary, from whom was born Jesus, who is called the Christ."

68. The priesthood of the Hebrews was not conferred by any kind of ordination like the Christian sacrament of Holy Orders. According to the will of God, Moses made his brother Aaron high priest, which dignity was always to descend from the actual high priest to his eldest son. In like manner all the other descendants of Aaron were to be the priests of the nation. They and they alone could perform the priestly functions in

the temple. Nobody else could "become" priest. Moses and Aaron were of the tribe of Levi; all the other male members of this tribe, called the *levites*, were to be the servants and assistants of the priests in their sacred office. Crippled persons, however, or such as were affected with diseases or found guilty of immoral life were not permitted to act as either priests or levites. Unlike the other tribes (§ 60) the tribe of Levi had no territory assigned to it but lived in cities scattered over the whole land. To the support of the priests and levites the whole nation contributed the tithe — one-tenth of the agricultural products of the soil.

An important part in Hebrew history is played by the **prophets**. Each prophet represents a special act of God's providence towards His people, because each one was called and sent individually. Each prophet, therefore, had to prove his mission by some kind of miracle. The prophets were somewhat like the missionaries of our own times. They reminded the people of its duties and did not hesitate to rebuke the powerful, even the kings. To give force to their preaching, they frequently foretold the chastisements which the wrath of God would inflict in case of continued unfaithfulness. To encourage the people in times of distress, they pointed to the wonders of Divine mercy and kindness, and announced many particular circumstances of the life and death of the Redeemer and the greatness of his spiritual empire. Their title — prophet = one who foretells — expresses only one part of their important office.

The Hebrews have not contributed any invention or discovery or other advancement to the material civilization of the world. Theirs was an infinitely higher mission. Of their literature we know beside some other comparatively unimportant productions only the sacred books of the Bible.<sup>1</sup> They are for us an infallible source of faith. But even from the merely secular point of view, they not only contain a great amount of historical and philosophic truth, but have furnished the world with the most sublime works of lyric poetry ever produced.

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FOR FURTHER READING. — Pages 13–168 in Ecker's *School Bible* treat of the matter condensed on the above few pages; nearly every section will engage the interest of young minds. — Cuyper's *Choice Morsels*, pp. 12–300, offers a selection of the most important chapters of the Bible which refer to this subject. It leaves the original scriptural language entirely intact. — Let the student always keep before his eyes the systematic arrangement as outlined above.

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<sup>1</sup> The *Talmud* was not written before the second century after Christ. It is a voluminous collection of laws with their interpretations. It claims to be based on the Bible, but with many Jews it is practically taking its place.

EXERCISE. — 1. Locate on the map four centers of civilization for 1500 B.C.; and note when they would naturally come into touch with one another. (One more center for this same age — Crete — is yet to be treated §§ 93–97.) 2. What new center of civilization appeared between 1500 and 1000 B.C. ?

## CHAPTER V

### THE PERSIAN EMPIRE

**69. The Map grows.** — So far, we have had to do only with the first homes of civilization—the Nile and Euphrates valleys—and with the middle land, Syria. Assyria did reach out somewhat, east and west (see map, page 55); but her new regions had no special importance in her day, and made no contributions to civilized life. But shortly before the overthrow of Babylon, two new centers of power appeared, one on either side of the older field. These were Persia and Lydia.

**70. Expansion on the West.** — *Lydia* was a kingdom in western Asia Minor. Somewhat before 550 B.C. its sovereign, *Croesus*, united all Asia Minor west of the Halys River under his sway. This made the Lydian Empire for a time one of the great world-powers (see map following). The region was rich, especially in metals; and the wealth of the monarch so impressed the Greeks that “rich as Croesus” became a by-word. Croesus counted among his subjects the Greek cities that fringed the western coast of Asia Minor. We have noticed that, shortly before, Greeks had been brought into close touch with Egypt. *From this time, history has to do with Europe as well as with Asia and Egypt*; and soon that new field was to become the center of interest.

Lydia's own gift to the world was the invention of *coinage*. As early as 650 B.C., a Lydian king stamped upon pieces of silver a statement of their weight and purity, with his name and picture as guarantee of the truth of the statement. Until this time, little advance had been made over the old Egyptian method of trade, except that the use of silver rings and bars had become more common. The Babylonians, along with their









other weights and measures, had taught the world to count riches in *shekels*, — a certain weight of silver, — but there were no *coined* shekels. The ring and bar “money” had to be weighed each time it passed from hand to hand; and even then there was little security against cheaper metals being mixed with the silver.<sup>1</sup> The true money of Lydia could be received anywhere at once at a fixed rate. This made all forms of trade and commerce vastly easier. Other states began to adopt systems of coinage of their own. Ever since, the coinage of money has been one of the important duties of governments.

We must not suppose, however, that the old sort of “barter” vanished at once. It remained the common method of exchange in all but the great markets of the world for centuries; and in new countries it has appeared, in the lack of coined money, in very modern times. In our early New England colonies there were times when people paid taxes and debts “in kind,” much after the old Egyptian fashion. One student at Harvard college, who afterward became its president, is recorded as paying his tuition with “an old cow.”

**71. Expansion in the East.** — On the farther side of the Euphrates and Tigris lay the lofty and somewhat arid Plateau of Iran. This was the home of the *Medes and Persians*. These peoples appeared first about 850 B.C., as fierce barbarians, whom Assyria found it needful to subdue repeatedly. Gradually they adopted the civilization of their neighbors; then, about 625 B.C., a chieftain of the Medes united the western tribes of the plateau into a firm monarchy; and in 606, as we have seen, this new power conquered Assyria.

We are now ready to take up again the story of the growth of the great Oriental empires, where we left it at the close of Chapter III. Chapter IV, dealing with the small Syrian states, was a necessary interruption to that story.

**72. Rise of the Persian Empire.** — The destruction of Assyrian rule, which we noted toward the close of § 41, took place some

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<sup>1</sup> In all this ancient period, silver was more valuable than gold, and so was taken for the standard of value.

years before 600 B.C. Then the civilized world was divided, for three generations,<sup>1</sup> between four great powers, — Babylon, Egypt, Lydia, and Media. Most of that time, these kingdoms were bound together in a friendly alliance; and the civilized world had a rare rest from internal war. Media, it is true, busied herself in extending her dominions by war with barbarous tribes on the east. By such means she added to her territory all the Plateau of Iran and the northern portion of the old Assyrian Empire. This made her far the largest of the four states. But in 558 B.C., *Cyrus*, a tributary prince of the Persian tribes, threw off the yoke of the Medes and set up an independent Persian monarchy.<sup>2</sup>

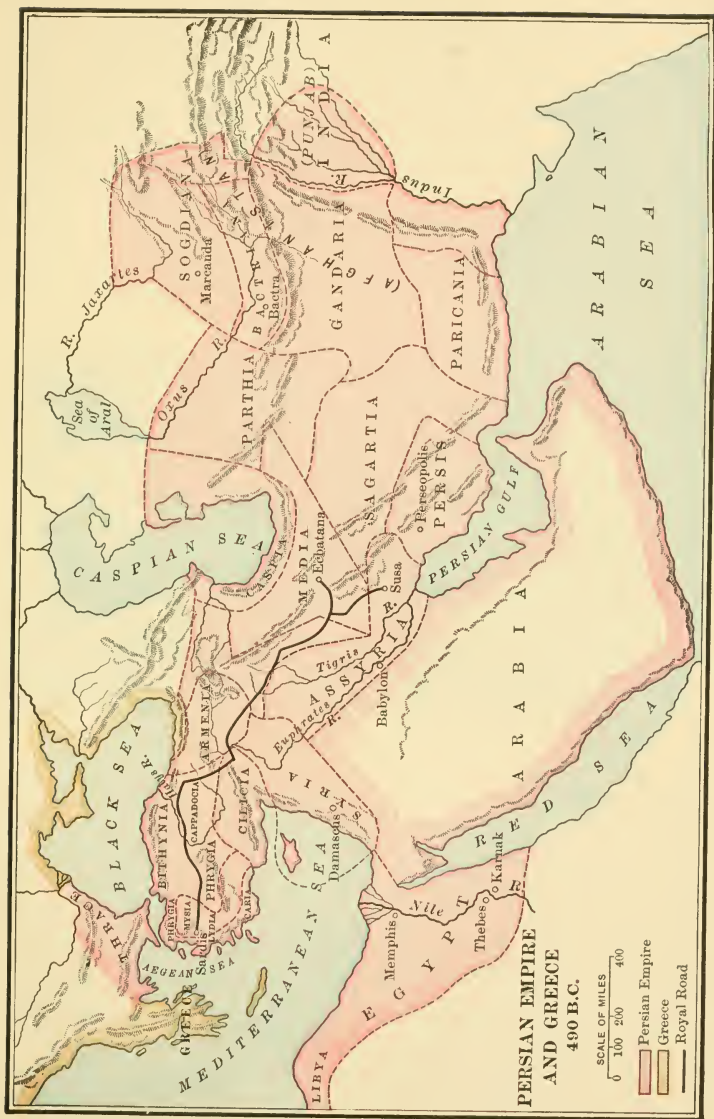
Then Persia quickly became the largest and most powerful empire the world had known. The war with Media resulted in the rapid conquest of that state. This victory led Cyrus into war with Lydia and Babylon, which were allies of Media. Again he was overwhelmingly victorious. He conquered Croesus of Lydia and seized upon all Asia Minor. Then he captured Babylon, and so was left without a rival in the Euphrates and Syrian districts. A few years later his son subdued Egypt. *Thus the new empire included all the former empires, together with the new districts of Iran and Asia Minor.*

With the Greeks Persia came into conflict, about thirty years after the death of Cyrus. The story belongs to European history (§§ 158 ff.). It is enough here to note that the Persians were finally defeated. Their empire lasted, however, a century and a half more, until Alexander the Great conquered it and united it with the Greek world (§§ 276 ff.).

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<sup>1</sup> It is time for the student to have a definite understanding of this term, which is used constantly in measuring time. A *generation* means the average interval that separates a father from his son. This corresponds in length, also, in a rough way, to the active years of adult life, — the period between early manhood and old age. *It is reckoned at twenty-five or thirty years.*

<sup>2</sup> This prince is known in history as *Cyrus the Great*. He is the earliest sovereign whose name we distinguish in that way. A student may well make a special report to the class upon the stories connected with his life. Any large history of ancient times gives some of these stories; and they may be found, in the original form in which they have come down to us, in a translation of Herodotus. See also Davis' *Readings*, Vol. I, Nos. 25 and 26.





**73. Extent of the Empire.** — *The field of history now widened again.* The next three Persian kings (after Cyrus and his son) added vast districts to the empire: on the east, modern Afghanistan and northwestern India, with wide regions to the northeast beyond the Caspian Sea; and on the west, the European coast from the Black Sea to the Greek peninsula and the islands of the Ægean.

This huge empire contained about seventy-five million people. Its only civilized neighbors were India and Greece. Else-



IMPRESSION FROM PERSIAN CYLINDER SEAL.

where, indeed, it was bounded by seas and deserts. The eastern and western frontiers were farther apart than Washington and San Francisco. The territory included some two million square miles. It was four times as large as the Assyrian Empire, and equaled more than half modern Europe.

**74. Industry and Art.** — Originally, the Persians were lowly shepherds. Later, they were soldiers and rulers. After their sudden conquests, the small population had to furnish garrisons for all the chief cities of the empire, while the nobles were busied as officers in the vast organization of the government. Accordingly, Persian art and literature were wholly borrowed,—mainly from Babylonia. The cuneiform writing



was adopted from that land; and even the noble palaces, which have been rediscovered at Persepolis, were only copies of Assyrian palaces, built in stone instead of in clay. *Persia's services to the world* were three:<sup>1</sup> the immense *expansion of the map* already discussed; the *repulse of Scythian savages* (§ 75); and a *better organization of government* (§§ 76, 77). The religion of the Persians, too, was remarkable (78).

**75. Persia and the Scythians.** — About 630 B.C., shortly before the downfall of Nineveh, the frozen steppes of the North had poured hordes of savages into western Asia (§ 40). By the Greeks these nomads were called Scythians, and their inroads were like those of the Huns, Turks, and Tartars, in later history. They plundered as far as Egypt; and they were a real danger to all the culture the world had been building up so painfully for four thousand years. Assyria and Lydia both proved helpless to hold them back; but the Medes and Persians saved civilization. The Medes drove the ruthless ravagers back to their own deserts; and the early Persian kings made repeated expeditions into the Scythian country. By these means the barbarians were awed, and for centuries the danger of their attacks was averted.

*Darius*, the greatest of the successors of Cyrus, seems to have justified his conquests on the ground of this service to civilization. In a famous inscription enumerating his conquests, he says: "Ahura-Mazda [the God of Light] delivered unto me these countries when he saw them in uproar. . . . By the grace of Ahura-Mazda I have brought them to order again."

The lengthy inscription from which this passage is taken is cut into a rock cliff, 300 feet from the base, in three parallel columns, in different languages, — Persian, Babylonian, and Tartar. It served as the "Rosetta Stone" of the cuneiform writing (§ 5). Enough of the Persian was known so that from it scholars learned how to read the Babylonian. Davis' *Readings*, Vol. I, No. 27, gives a large part of this inscription,

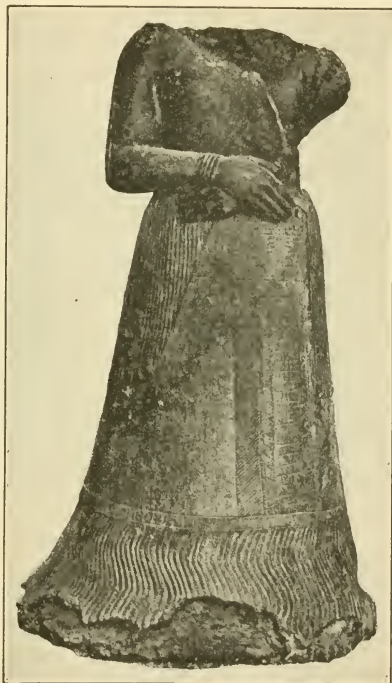
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<sup>1</sup> Observe that these services were connected with political history, — as we might expect with a people like the Persians.

which is one of the most important documents of early history, throwing much light upon Persian life and ideals.

**76. The Imperial Government.** — The empires which came before the Assyrian had very simple machinery for their government. The tributary states kept their old kings and their separate languages, religions, laws, and customs. Two subject kingdoms might even make war upon each other, without interference from the head king. Indeed, the different kingdoms within an empire remained almost as separate as before they became parts of the conquering state, except in three respects: they had to pay tribute; they had to assist in war; and their kings were expected, from time to time, to attend the court of the imperial master.<sup>1</sup>

Plainly, such an empire would fall to pieces easily. If any disaster happened to the ruling state, — if a foreign invasion or the unexpected death of a sovereign occurred, — the whole fabric might be shattered at a moment. Each of the original kingdoms would become independent



PERSIAN QUEEN: fragment of a bronze statue. The dress seems very "modern."

<sup>1</sup>The brief empire of the Jews, for instance, had been of this nature. Solomon, the Book of Kings tells us, "reigned over *all the kingdoms . . . unto the border of Egypt*; they brought presents and served Solomon."

again; and then would follow years of bloody war, until some king built up the empire once more. Peace and security could not exist under such a system.

Assyria, it is true, had begun to reform this system. The great Assyrian rulers of the eighth century were not simply conquerors. They were also organizers. They left the subject peoples their own laws and customs, as before; but they broke up some of the old kingdoms into *satrapies*, or provinces, ruled by appointed officers (§ 40).

The system, however, was still unsatisfactory. In theory the *satraps* were wholly dependent upon the will of the imperial king; but in practice they were very nearly kings themselves, and they were under constant temptation to try to become independent rulers, by rebellion.

This was the plan of imperial government as the Persians found it. They adopted and extended the system of satraps; and *Darius*, the fourth Persian king (521–485 B.C.), introduced *three checks upon rebellion*. In each of the twenty provinces, power was divided between the satrap himself and the commander of the standing army. In each province was placed a royal secretary (the “King’s Ear”) to communicate constantly with the Great King. And, most important of all, a special royal commissioner (the “King’s Eye”), backed with military forces, appeared at intervals in each satrapy to inquire into the government, and, if necessary, to arrest the satrap.

Darius is well called “*the Organizer*.” Political organization advanced no farther until Roman times. Not much had been done to promote a *spirit of unity* among the diverse peoples of the empire. Each still kept its separate language and customs. Still, for the age, the organization of Darius was a marvelous work. It was the most satisfactory ever devised by Orientals; and indeed it was nearer to the later Roman imperial government than to the older and looser Asiatic system of kingdom-empires. The modern Turkish empire, in its best days, has used this system.

**77. Post Roads.** — The Persians, too, were more thoughtful of the welfare of their subjects than the Assyrians had been. To draw the distant parts of the empire closer, Darius built a magnificent system of post roads, with milestones and excellent inns, with ferries and bridges, and with relays of horses for the royal couriers. The chief road, from Susa to Sardis (map, after page 84), was over fifteen hundred miles



PERSIAN BRONZE LION, at SUSAL.

long; and it is said that dispatches were sometimes carried its whole length in six days, although ordinary travel required three months. Benjamin Ide Wheeler writes of this great highway (*Alexander the Great*, 196-197): —

“All the diverse life of the countries it traversed was drawn into its paths. Carians and Cilicians, Phrygians and Cappadocians, staid Lydians, sociable Greeks, crafty Armenians, rude traders from the Euxine shores, nabobs of Babylon, Medes and Persians, galloping couriers mounted on their Bokhara ponies or fine Arab steeds, envoys with train and state, peasants driving their donkeys laden with skins of oil or wine or sacks of grain, stately caravans bearing the wares and fabrics of the south to exchange for the metals, slaves, and grain of the north, travelers and traders seeking to know and exploit the world, — all

were there, and all were safe under the protection of an empire the roadway of which pierced the strata of many tribes and many cultures, *and helped set the world a-mixing.*"

**78. Religion and Morals.**—We know little about the kind of religion which the Persians practiced before they came into the limelight of history. When they appear they had adopted the teachings of Zoroaster (about 1000 B.C.<sup>1</sup>), which are laid down in the *Avesta*, the Persian Bible. According to the *Avesta* there is one good god, called Ahura Mazda, or Ormuzd, who created all good things, and another god, called Ahriman, who is bad and created all evil things. A continuous struggle is going on between these two gods, in which man by his free actions must necessarily take part. Those who observe the commandments of Ahura Mazda will be rewarded in the next world; if any one sins, the door is open for repentance and forgiveness. But those whose evil deeds outweigh the good will suffer in a terrible hell of fire.

In the end Ahura Mazda will conquer. There will be a general resurrection from death, the whole earth will be cleansed by fire, the bad god, Ahriman, will be destroyed, and all, even those that are in hell, will enter upon a state of eternal happiness. Each god is surrounded by spirits, which, however, are his creatures. The outward sign of Ahura Mazda, and as it were his robe, is the light; hence their veneration for the sun and the fire.

The moral system, as far as we know, was nobler and purer than that of any ancient nation except the Hebrews. Virtues and vices are enumerated much as in Christian ethics. Special stress is laid on purity, material cleanliness included, on charity and kindness, and on truthfulness. Lying is one of the greatest evils; "may Ahura Mazda protect this land from the hostile inroad, from the bad harvests and from lying." The youths of the Persian nobility were trained to ride, to shoot with the bow, and to tell the truth. Agriculture and farming were raised to the dignity of religious duties.

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<sup>1</sup> Date is uncertain. Some scholars put Zoroaster as late as 600 B.C.



The kings of Persia, while referring to Ahura Mazda frequently and ascribing to him all their successes, never mention the evil god Ahriman. Did they perhaps see that this part of the doctrine contained a very gross error? The evil spirit is a creature and of course lacks the power of creating. Nor will he and his "angels" be annihilated on the last day, nor will hell come to an end, because Our Lord says, "their worm dieth not and the fire is not extinguished." On the whole, however, we may agree with E. R. Hull, S.J., who considers "the religion of the ancient Persians to have preserved the primitive revelation in a form most closely approximating to its pristine purity; the main ideas being retained intact, and the erroneous accretions being of a secondary and not very bizarre nature." (*Archaic Religions*, p. 126.) It is justly presumed that the favor shown by Cyrus and his successors to the Hebrews was greatly due to the similarity between the Persian and Jewish religions.

Conquest and dominion corrupted in some measure the early simplicity of the Persians. If they afterwards were conquered by the Greeks, it was not for the superiority of Greek religion, nor for lack of bravery, but because of improved weapons and better generalship.

In India some 90,000 persons called Parsees, the descendants of those who took refuge there when Persia was forced into Mohamedanism, still profess the religion of Zoroaster.

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FOR FURTHER READING.—There is a good twenty-page treatment of the Persian Empire in Benjamin Ide Wheeler's *Alexander the Great* (pp. 187-207). On Persian religion see *History of Religions*, Vol. II, Sections 1 and 2.

EXERCISE.—Would you have expected the Persians to adopt the Egyptian hieroglyphs or the cuneiform writing? Why? In what ways was the organization of the Persian Empire an improvement upon that of the Assyrian? In what way did Assyrian organization improve upon Egyptian?

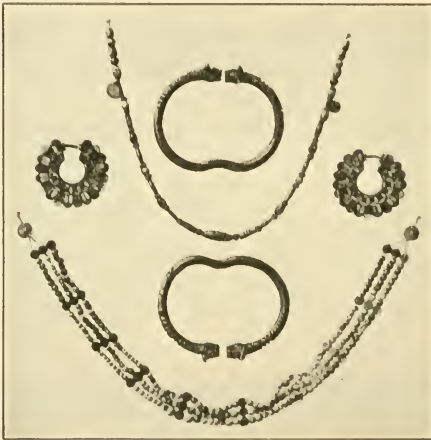


## CHAPTER VI

### A SUMMARY OF ORIENTAL CIVILIZATION

A compact summary, like the following, is best suited for *reading in class* with comment or questions.

**79. The Bright Side.**—At a very early date, in the valleys of the Nile and Euphrates, men developed a remarkable civilization. They in-



PERSIAN JEWELRY.

vented excellent tools of bronze (and later of iron), and practised many arts and crafts with a skill of hand that has never been surpassed. They built great cities, with pleasant homes for the wealthy, and with splendid palaces for their princes. They learned how to record their thoughts and doings and inventions in writing, for one an-

other and for their descendants. They built roads and canals; and with ships and caravans, they sought out the treasures of distant regions. At home they found out rather efficient methods of government. Though only the little nation of Israel fully preserved the religion of original mankind, yet much of it was saved everywhere and found dignified expression in literature and buildings. Some thinkers rose above their surroundings in emphasizing moral truth and in teaching justice and charity.

War and trade carried this culture slowly around the eastern coasts of the Mediterranean; and before 1000 B.C. Phœnician traders had scattered its seeds more widely in many regions. Five hundred years later, Persia saved the slow gains of the ages from barbarian ravagers, and united and organized all the civilized East under an effective system of government.

**80. The Dark Side.**—This Oriental culture, however, was marred by serious faults.

*Its benefits were for relatively few.* The immense wealth, for instance, was spent chiefly by the kings in gorgeous pomp and splendor.

The form of government generally was the absolute monarchy. The king was the sole source of law; participation of the people or even of a nobility in legislation and government was practically unknown. The people worshiped the monarch with slavish submission.

In Art much *was unnatural*. Sculpture mingled the monstrous and grotesque with the human; and architecture sought to rouse admiration by colossal size, rather than by elegance. Most literature was pompous and stilted, or defaced by extravagant fancies,—like the story of a king who lived many thousand years before his first gray hair appeared.

*Learning was allied to absurd and evil superstition.* Men's minds were blinded because they had wandered from the true notion of God and of man's relation towards Him. Progress was hampered by the unrestrained passions of the strong and unscrupulous. *Most religions (along with better features) fostered lust and cruelty.*

*There was little variety* in the different civilizations of the Orient. They differed in certain minor ways, but not as the later European nations did. *Thus they lacked a wholesome rivalry to stimulate them to continued progress.* Each civilization reached its best stage early, and then hardened into set customs.

**81. The Question of Further Progress.**—Whether the Oriental world would have made further progress, if left to itself, we

cannot know surely. It seems not likely. China and India, we know, made similar beginnings, but became stationary, and have remained so for centuries since. In like fashion, the Oriental civilizations which we have been studying appear to have been growing stagnant. Twice as long a period had already elapsed since their beginning, as has sufficed for all our Western growth. Very probably, they would have crystallized, with all their faults, had not new actors appeared. To these new actors and their new stage we now turn.

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#### SUGGESTIONS FOR REVIEW

Let the class prepare review questions, each member five or ten, to ask of the others. Criticize the questions, showing which ones help to bring out important facts and contrasts and likenesses, and which are merely trivial or curious. The author of this volume does not think it worth while to hold students responsible for dates in Part I, unless, perhaps, for a few of the later ones. The table in § 158 below may be used for cross reference and reviews. It is well to make lists of important names or terms for rapid drill, demanding brief but clear explanation of each term, *i.e.*, *cuneiform*, *shekel*, *Hyksos*, *papyrus*. Read over the "theme sentences," in quotation, at the top of Chapters or Divisions (on pages 1, 11, 15, 80), and see whether the class feel, in part at least, their applications.

*Sample Questions:* (1) Why is Chaldea (whose civilization has been overthrown) better worth our study than China (where an ancient civilization still exists)? (2) In what did the Egyptians excel the Babylonians? (3) In what did the Babylonians excel the Egyptians? (4) In what did the Persians excel both? (5) Trace the growth of the map for civilized countries. (6) Name four contributions to civilization, not mentioned in § 79, but important enough to deserve a place there if space permitted.

*Caution:* Make sure that the terms "empire," "state," "tributary state," "civilization," have a definite meaning for the student. (See preceding text or footnotes.)

It does not seem to the author advisable to recommend young high school students to read widely upon the Oriental peoples in connection with the first year in history. The material in Davis' *Readings* is admirable for all classes. And a few select titles for the school library are given in the appendix, from which the teacher may make assignments if it seems best.











## PART II

### THE GREEKS

*We now turn to another empire, that of the Greeks. It is not an exterior one but a dominion of the spirit. It extends over the whole world. It lasts as long as civilization with its arts and sciences will remain the pride of the human mind.* — JOHN B. VON WEISS.

#### STUDY OF THE MAPS AFTER PAGES 98 AND 104

Note the three great divisions : *Northern Greece* (Epirus and Thessaly) ; *Central Greece* (a group of eleven districts, to the isthmus of Corinth) ; and the *Peloponnesus* (the southern peninsula). Name the districts from Phocis south, and the chief cities in each, as shown on the map. Which districts have no coast ? Locate Delphi, Thermopylae, Tempe, Parnassus, Olympus, Olympia, Salamis, Ithaca, eight islands, three cities on the Asiatic side. Draw the map with the amount of detail just indicated. **Examine the map frequently in preparing the next lesson.** (*The index tells on what map each geographical name used in the book can be found, — except in a few cases, like Pacific Ocean.*)

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## CHAPTER VII

### INFLUENCE OF GEOGRAPHY

**82. Europe contrasted with Asia.** — Asia and Egypt had developed the earliest civilizations. But, for at least half of their four thousand years, another culture had been rising slowly along the coasts and islands of southern Europe. After its separation from the parent stock this European civilization saw a rather independent development. It was influenced in many ways by that of the Oriental nations, but it always kept

a distinct character of its own. *The difference was due, in part at least, to differences in physical geography.* Four features of European geography were specially important:—

*Europe is a peninsula. The sea is easy of access.*<sup>1</sup>

*Europe has a more temperate climate* than the semitropical river valleys of Asia; and *food crops demand more cultivation.* These conditions called for greater exertion upon the part of man. Moreover, the natural products of Europe were more varied than those of Asia. This led to greater variety in human occupations. The beginnings of civilization were slower in Europe; but man was finally to count for more there than in Asia.

In contrast with the vast Asiatic plains and valleys, *Europe is broken into many small districts*, fit to become the homes of distinct peoples. Thus many separate civilizations grew up in touch with one another. Their natural boundaries kept one from absorbing the others. So they remained mutually helpful by their rivalry and intercourse.

*Europe could not easily be conquered by the Asiatic empires.* This consideration was highly important. Some districts of Asia, such as western Syria and parts of Asia Minor, had a physical character like that of Europe. Accordingly, in these places, civilizations had begun, with a character like that of later European peoples. But these states were reached easily by the forces of the earlier and mightier river-empires; and in the end the "Asiatic character" was always imposed upon them. Europe was saved, partly by its remoteness, but more by the Mediterranean.

**83. The Mediterranean** has been a mighty factor in European history. Indeed, through all ancient history, European civilization was merely "Mediterranean civilization." It never ventured far from the coasts of that sea. The Mediterranean was the great *highway* for friendly intercourse, and the great

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<sup>1</sup>Through all "ancient history" (§ 4), "Europe" means southern and central Europe. Russian Europe, indeed, is really part of Asia in geography, and it has always been Asiatic rather than European in civilization.

*barrier* against Asiatic conquest. Thus, Persia subdued the Asiatic Greeks, almost without a blow: the European Greeks she failed to conquer even by supreme effort.

To understand this value of the sea as a barrier, we must keep in mind the character of ships in early times. The sea was the easiest road for merchants, traveling in single vessels and certain of friendly welcome at almost any port. But oars were the main force that drove the ship (sails were used only when the wind was very favorable); and the small vessels of that day could not carry many more people than were needed to man the benches of oarsmen. To transport a large army, in this way, with needful supplies, — in condition, too, to meet a hostile army at the landing place, — was almost impossible.

**84. Greece was typical of Europe** in geography and civilization. The Greeks called themselves *Hellenes* (as they do still). *Hellas* meant not European Greece alone, but *all the lands of the Hellenes*. It included the Greek peninsula, the shores and islands of the Aegean, Greek colonies on the Black Sea, to the east, and in Sicily and southern Italy, to the west, with scattered patches elsewhere along the Mediterranean.

Still, the central peninsula remained the heart of *Hellas*. Epirus and Thessaly had little to do with Greek history. Omitting them, the area of Greece is less than a fourth of that of New York. In this little district are found all the characteristic traits of European geography. It has been well called the "*most European of European lands*," and it became the first home of European culture.

**85. Greek Geography and its Influence.** — Certain factors in Greek geography deserve special mention even though we repeat part of what has been said of Europe as a whole.

*a.* The islands and the patches of Greek settlements on distant coasts made *many distinct geographical divisions*. Even the little Greek peninsula counted more than twenty such units, each shut off from the others by its strip of sea and its mountain walls. Some of these divisions were about as large as an American township, and the large ones (except Thessaly and Epirus) were only seven or eight times that size.

The little states which grew up in these divisions differed widely from one another. Some were monarchies; some, oligarchies; some, democracies.<sup>1</sup> In some, the chief industry was trade; in some, it was agriculture. In some, the people were slow and conservative; in others, they were enterprising and progressive. Oriental civilizations, we have seen (§ 80), were marked by too great *uniformity*; the civilizations of European countries have been marked by a wholesome *diversity*. This character was found especially among the Greeks.

b. Mountain people, living apart, are usually rude and conservative; but *from such tendencies Greece was saved by the sea*. The sea made friendly intercourse possible on a large scale, and brought Athens as closely into touch with Miletus (in Asia) as with Sparta or Olympia. This value of the sea, too, held good for different parts of "European Greece" itself. The peninsula has less area than Portugal, but a longer coast line than all the Spanish peninsula. The very heart of the land is broken into islands and promontories, so that it is hard to find a spot thirty miles distant from the sea.

c. *Certain products of some districts made commerce very desirable*. The mountain slopes in some parts, as in Attica, grew grapes and olives better than grain. Wine and olive oil had much value in little space. Thus they were especially suited for commerce. Moreover, such mountain districts had a limited grain supply; and, if population was to increase, the people were driven to trade. Now, sailors and traders come in touch constantly with new manners and new ideas, and they are more likely to make progress than a purely agricultural people. Exchanging commodities, they are ready to exchange ideas also. The *seafaring* Greeks were "always seeking some new thing."

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<sup>1</sup> A monarchy, in the first meaning of the word, is a state ruled by one man, a "monarch." An oligarchy is a state ruled by a "few," or by a small class. A democracy is a state where the whole people govern. In ancient history the words are used with these meanings. Sometimes "aristocracy" is used with much the same force as oligarchy. (In modern times the word "monarchy" is used sometimes of a government like England, which is monarchic only in form, but which really is a democracy.)











d. These early seekers *found valuable new things within easy reach*. Fortunately, this most European of all European lands lay nearest of all Europe to the old civilizations of Asia and Egypt. Moreover, it *faced this civilized East* rather than the barbarous West. On the other side, toward Italy, the coast of Greece is cliff or marsh, with only three or four good harbors. On the east, however, the whole line is broken by



SCENE IN THE VALE OF TEMPE.—From a photograph. Cf. § 173.

deep bays, from whose mouths, chains of inviting islands lead on and on. In clear weather, the mariner may cross the Aegean without losing sight of land.

e. Very important, too, was *the appearance of the landscape*. A great Oriental state spread over vast plains and was bounded by terrible immensities of desolate deserts. But, except in Thessaly, Greece contained no plains of consequence. It was a land of intermingled sea and mountain, *with everything upon a moderate scale*. There were no mountains so astounding as to

awe the mind. There were no destructive earthquakes, or tremendous storms, or overwhelming floods. Oriental man had bowed in superstitious dread before the mysteries of nature, with little attempt to explain them. But in Greece, nature was not terrible; and men began early to search into her secrets. In like manner, Oriental *despotism* gave way to Greek *freedom*. No doubt, too, the moderation and variety of the physical world had a part in producing the many-sided genius of the people and their lively but well-controlled imagination. And the varied beauty of hill and dale and blue, sunlit sea, the wonderfully clear, exhilarating air, and the soft splendor of the radiant sky helped to give them intense joy in mere living.

**86. Summary.** — We have noted five features of Greek geography: the many separate districts; the sea roads; the inducements to trade; the vicinity of the open side to Eastern civilization; and the moderation, diversity, and beauty of nature. Each of these five features became a force in history. The Greeks produced many varieties of society, side by side, to react upon one another. They learned quickly whatever the older civilizations could teach them. They never submitted long to arbitrary government, as the great Asiatic peoples did. Above all other peoples, they developed *a love for harmony and proportion*. Moderation became their ideal virtue.

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EXERCISE. — Review the topic — Influence of Geography upon History — up to this point. See Index, *Physical Geography*.

## CHAPTER VIII

### HOW WE KNOW ABOUT "PREHISTORIC" HELLAS

87. **The Homeric Poems.** — The Greeks were late in learning to use writing, and so our knowledge of early Greek civilization is imperfect. Until recently, what knowledge we had came mainly from two famous collections of early poems, the *Iliad* and the *Odyssey*. The later Greeks believed that these were composed about 1100 B.C. by a blind minstrel<sup>1</sup> named Homer. We still call them "the Homeric poems," though some scholars believe that each collection was made up of ballads by many bards. The poems were not put into manuscript until about 600 B.C.; but they had been handed down orally from generation to generation for centuries. The *Iliad* describes part of the ten-year siege of Troy (*Ilium*) in Asia. A Trojan prince had carried away the beautiful Helen, wife of Menelaus, king of Sparta; and, under the leadership of the great king Agamemnon, brother of Menelaus, the chiefs had rallied from all parts of Greece to recover her. Finally they captured and burned the city. The *Odyssey* narrates the wanderings of Odysseus (Ulysses), one of the Greek heroes, in the return from the war.

The Trojan war may be fact or fiction.<sup>2</sup> In either case, the pictures of society in the poems must be true to life. In rude ages a bard may invent stories, but not manners and customs.<sup>3</sup>

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<sup>1</sup> In early times, the poet did not write his poems. He chanted them, to the accompaniment of a harp or some such instrument, at festivals or at the meals of chieftains. Such a poet is called a minstrel, or bard, or harper.

<sup>2</sup> A well-known Homeric scholar has just published an ingenious book to prove that there was a real Trojan war, and that it was fought by the Greeks to secure control of the Hellespont — and so of the Black Sea trade. Teachers will find this latest contribution to the Homeric problem intensely interesting: Walter Leaf, *Troy: A Study in Homeric Geography*, Macmillan.

<sup>3</sup> *To-day* a novelist inclines naturally to make the people in his story talk and act like the people in real life around him. To be sure, now, he may try,



Thus these Homeric poems teach us much about what the Greeks of 1000 or 1100 B.C. thought, and how they lived.

**88. Remains in the Soil.** — Quite recently another source of information has been opened to us. Students of Greek history strangely neglected *the remains buried in the soil*, long after the study of such objects in the Orient had disclosed many wonders; but in 1870 A.D. Dr. Schliemann, a German scholar, turned to this kind of investigation. He hoped to prove the Homeric stories true. His excavations, and those of others since, have done a more important thing. They have added much to our knowledge of Homer's time, *but they have also opened up two thousand years of older culture, of which Homer and the later Greeks never dreamed.*

**89. Henry Schliemann's** own life was as romantic as any story in Homer. His father was the pastor in a small German village. The boy grew up with perfect faith in fairies and goblins and tales of magic treasure connected with the old history of the place. His father told him the Homeric stories, and once showed him a fanciful picture of the huge "Walls of Troy." The child was deeply interested. When he was told that no one now knew just where Troy had stood, and that the city had left no traces, he insisted that such walls *must* have left remains that could be uncovered by digging in the ground; and his father playfully agreed that sometime Henry should find them. Later, the boy learned that the great scholars of his day did not believe that such a city as Troy had ever existed. This aroused in him a fierce resentment; and to carry out his childhood dream of finding the great walls of Homer's city became the passion of his life. To do this he must have riches. He was very poor. Six years he worked as a grocer's boy; then, for many years more as clerk for various larger firms. All this time he studied zealously, learning many languages. This made it possible for his employers to send him to foreign countries, in connection with their business. In this way he found opportunities to amass wealth for himself, and, at the age of forty-eight, he was ready to begin his real work.

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purposely, to represent a past age (historical novel), or he may try foolishly to represent some class of people about whom he knows little. But *in an early age*, like that of the Homeric poems, a poet cannot know any society except the simple one about him, and he knows all phases of that. If he tells a story at all, even of a former age, he makes his actors like men of his own time.

*Three incidents in the explorations are treated in the following paragraphs.*

**90. Excavations at Troy.** — Dr. Schliemann began his excavation at a little village in “Troy-land,” three miles from the shore, where vague tradition placed the scene of the *Iliad*. The explorations continued more than twenty years and disclosed the remains of *nine* distinct towns, one above another.

The oldest, some fifty feet below the present surface, was a rude village, whose inhabitants knew only stone implements. The second showed powerful walls with a strong citadel which had been destroyed by fire. Its civilization was marked by bronze weapons and gold ornaments. Dr. Schliemann thought this city was Homer’s Troy. But we know now that it passed away more than a thousand years before Homer’s time, and no doubt the very memory of its civilization had perished before the real Troy was built. Above it, came the remains of three inferior settlements, and then — *the sixth layer from the bottom* — a much larger and finer city, which had perished in conflagration some twelve hundred years before Christ. Extensive explorations conducted after Schliemann’s death made it clear that this sixth city corresponded strikingly to the descriptions contained in the *Iliad*. There is therefore no reason to doubt its identity with Homeric Troy.

Above this Homeric Troy came an old Greek city, a magnificent city of the time of Alexander the Great, a Roman city, and, finally, the squalid Turkish village of to-day.

**91. Excavations at Mycenae.** — Homer places the capital of Agamemnon, leader of all the Greeks, in Argolis at “Mycenae, rich in gold.” Here, in 1876, Schliemann uncovered the remains of an ancient city, with peculiar, massive (“Cyclopean”) walls. Within, were found a curious group of tombs, where lay in state the embalmed bodies of ancient kings, — “in the splendor of their crowns and breastplates of embossed plate of gold; their swords studded with golden imagery; their faces covered strangely in golden masks. The very floor of one tomb was thick with gold dust — the heavy gilding from some perished kingly vestment. In another was a downfall of golden leaves and flowers. And amid this pro-

fusion of fine fragments were rings, bracelets, smaller crowns, *as for children*, dainty butterflies for ornaments, and [a wonderful] golden flower on a silver stalk."

One tomb, with three female bodies, contained 870 gold objects, besides multitudes of very small ornaments and countless gold beads. In another, five bodies were "literally smothered in jewels." And, with these ornaments, there were skillfully and curiously wrought weapons for the dead, with whetstones to keep them keen, and graceful vases of marble and alabaster, carved with delicate forms, to hold the funeral food



BRONZE DAGGER FROM MYCENAE, inlaid with gold.

and wine. Near the entrance lay bodies of slaves or captives who had been offered in sacrifice.

**92. These discoveries confirmed much in "Homer."** Like "Troy," so this ancient Mycenae had perished in fire long before Homer's day. But similar cities must have survived, in some parts of Hellas, to be visited by the wandering poet. From remains of many palaces, it may be seen now that the picture of Menelaus' palace in the *Odyssey* (VII, 84 ff.) was drawn from life,—the friezes of glittering blue glass, the walls flashing with bronze and gleaming with plated gold, the heroes and their guests feasting through the night, from gold vessels, in halls lighted by torches held on massive golden statues.

**93. Excavations in Crete.**—Schliemann's discoveries amazed and aroused the world. Scores of scholars have followed him, exploring the coasts of the Aegean at many points. The most wonderful discoveries of all have been made in Crete,—mainly since the year 1900. Old legends of the Greeks represented that island as one source of their civilization and as the home

of powerful kings before Greek history began. These legends used to be regarded as fables; but we know now that they were based upon true tradition. At Knossos, a palace of



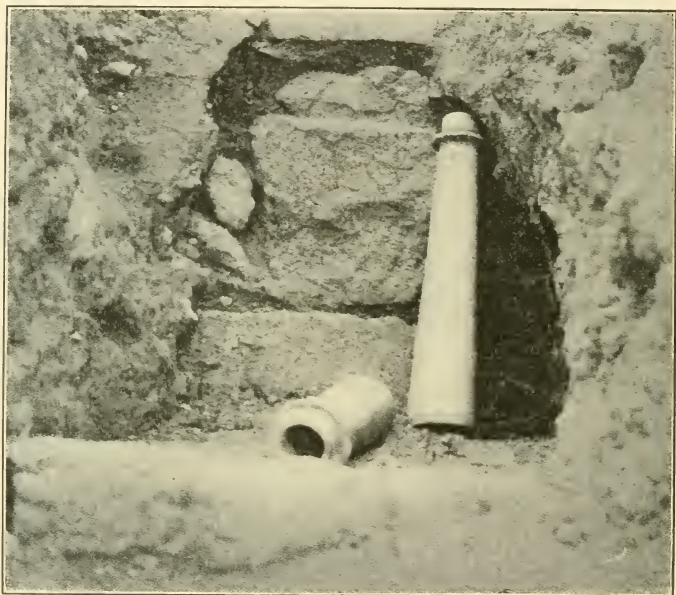
THE GATE OF THE LIONS AT MYCENAE.

The huge stone at the top of the gate, supporting the lions, is 15 feet long and 7 feet thick. Enemies could reach the gate only by passing between long stone walls—from behind which archers could shoot down upon them.

“*King Minos*” has been unearthed, spreading over more than four acres of ground, with splendid throne rooms, and with halls and corridors, living rooms, and store rooms. In these



last, there were found multitudes of small clay tablets covered with writing, — apparently memoranda of the receipt of taxes. No one can yet read this ancient Cretan writing; but the sculptures and friezes on the walls, the paintings on vases, and the gold designs inlaid on sword blades teach us much about this forgotten civilization. Especially amazing are the admirable



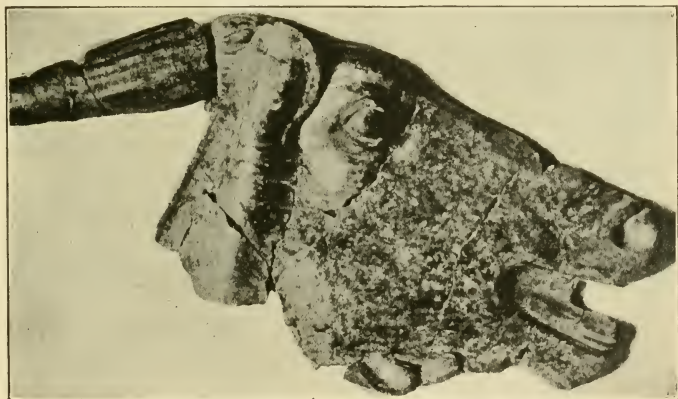
MOUTH OF PALACE SEWER AT KNOSSOS, with terracotta drain pipes, — showing method of joining pipes. From Baikie.

bath rooms of the palace, with a drainage system which has been described as “superior to anything of the kind in Europe until the nineteenth century.” The pipes could be flushed properly, and a man-trap permitted proper inspection and repair. Back of the Queen’s apartments, stood a smaller room with a baby’s bath. Like Troy and Mycenae, the remains show that Knossos was burned and ravaged — about 1500 B.C.

## CHAPTER IX

### THE FIRST CIVILIZATION OF HELLAS

94. Antiquity of "Cretan Culture."—For a long time the civilization of Greece was not known to have existed before



HEAD OF A BULL, from a Knossos relief.

800 or about 1000 B.C. at the most. That people more or less civilized were living in the Greek lands and islands when the pyramids rose in Egypt was vaguely believed by many and doubted or denied by others. Yet it remained a riddle to all how the Greeks could have suddenly appeared on the scene with a civilization which was not only a full-grown but also a very peculiar one, vastly different from that of the East.

The discoveries of Dr. Schliemann and his later successors, however, have brought to light the fact that the coasts of the Aegean Sea were alive with human activity for a long period

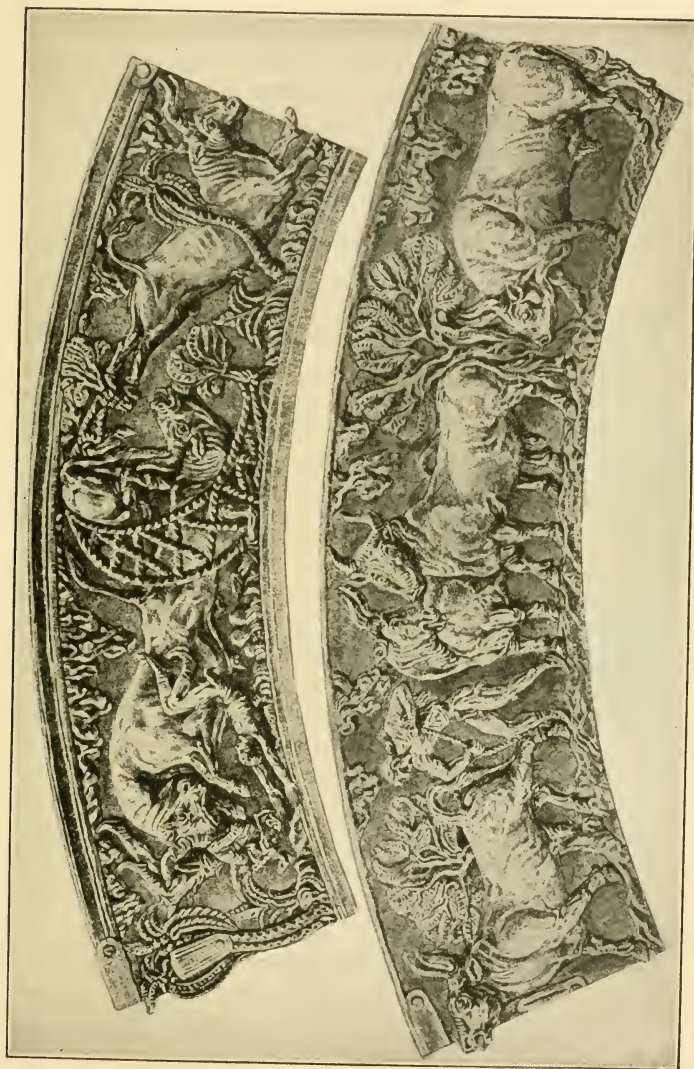


before the Trojan war. There was some kind of civilization in these regions nearly as early as in Egypt and Babylonia. Our sole source for this knowledge are relics. So far it has not been possible to decipher any of the inscriptions belonging to that remote age. Much has been learned from the condition of the ruins, the cause of their destruction, and the evident attempts, successful or unsuccessful, at rebuilding them. The many pictorial representations of human life also contributed a considerable share.



“VAPHIO CUPS”:  $3\frac{1}{2}$  inches high; 8 ounces each. Found at Vaphio, in the Peloponnesus, in 1889 A.D., and dating back at least to 1800 or 2000 B.C. Probably Cretan in origin. Very delicate and yet vigorous goldsmith work. See the scroll on the page opposite.

For some time historians called this civilization *Mycenean*, a name still applied occasionally to the last period of it. It was also styled *Minoan*, from Minos, the great Cretan lawgiver. But it seems better simply to use the name of *Cretan civilization* for the whole period preceding the Homeric age. In the island of Crete it evidently reached its highest perfection. This island, stretching as it does its extended body across the mouth of the Aegean Sea, and yet not too far distant from the coasts of Egypt and Syria, served as a stepping stone from these countries to Greece and Europe. In fact, many of its first inhabitants seem to have come from Phoenicia and



SCROLL FROM THE VAPHIO CUPS. — Stages in the netting and taming of wild bulls. The complete scroll shows them at the plow.

Egypt.<sup>1</sup> The Cretan civilization, however, extended over the entire coast of the Aegean Sea and in patches from Cyprus in the East as far west as Sardinia and even Spain.

**95. Origin and Nature.**—It is of course impossible to say how much of the achievements of pre-diluvian civilization the first comers brought with them to the coasts and islands of the Aegean Sea. There seems to have been a period, about 4000 or 3500 B.C., when their settlements, like the lowermost of the “towns” discovered by Schliemann on the site

of ancient Troy, consisted of plain round huts and their implements were made of stone. Yet they were by no means without refinement. The ornamentation of their hand-made pottery—they did not know the potter’s wheel—shows skill and love of beauty. The better sort of knives and arrow-heads was made from a peculiar dark and hard stone which is found in any considerable quantity in the island of Melos only; this seems to indicate that no little trade was going on along these coasts, which in all likelihood was not confined to stone. As we have seen, Schliemann’s second city, a very early settlement, contains bronze relics.

When and whence this metal and the art of working it was acquired is a matter of conjecture. But the connection of Phœnicia with Crete and the Aegean Sea was very lively during those early times (see § 54).

Finds in Egyptian ruins of a very ancient date and Egyptian relics unearthed in Crete show that there must have been at times at least a rather brisk intercourse between Crete and Egypt as well. As a consequence Egyptian and Eastern



VASE FROM KNOSSOS  
(about 2200 B.C.),  
with characteristic  
sea-life ornament.  
From Baikie.

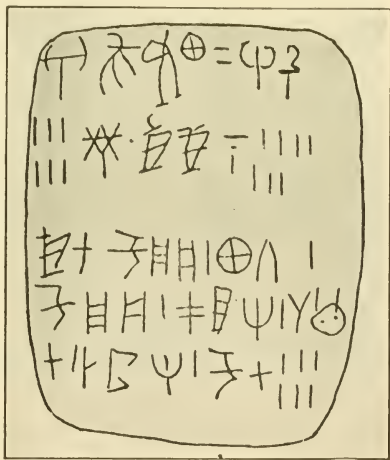
<sup>1</sup> The bulk of the population of historic Greece was of a different stock. They belonged to the Japhetites or Aryans, and had probably come by two ways, Asia Minor and Europe.

arts and inventions and every kind of progress found their way to Crete and further to the Aegean territory and Europe.

But these achievements were not admitted or copied slavishly. They were rather adapted and improved upon than simply adopted. Cretan civilization on the island and in its whole sphere of influence took an entirely individual course. The nature of the habitations, the character of the people and their different ideals and ideas worked out a kind of culture which was not found elsewhere. We may call it the beginning of European civilization.

**96. The Best Stages.** — At all events, by 2500 B.C., Crete had advanced far in the bronze age of culture; and for the next thousand years her civilization (in material things, at least) was quite equal to that of Egypt. The old hand-made pottery gave way to admirable work on the potter's wheel; and the vase paintings, of birds and beasts and plant and sea life, are vastly more lifelike and graceful than any that Egyptian art can show. The walls of houses were decorated with a delicate "egg-shell" porcelain in artistic designs. Gold inlay work, for the decoration of weapons, had reached great perfection.

A system of syllabic writing had been developed, seemingly more advanced than the Egyptian. Unhappily scholars have not yet found a key to it; but some believe that it may have been the



CRETAN WRITING. (Plainly, some of these characters are numerals. Others have a strong likeness to certain Greek letters, especially in the oldest Greek writing.)



common ancestor of the Phœnician and the Greek alphabets.<sup>1</sup> The palace at Knossos (§ 94) was built about 2200 B.C., and rebuilt and improved about 1800. Its monarch must have ruled all the island, and probably (as the Greek legends taught) over wide regions of the sea. The city had no walls to shut out an enemy: Crete relied upon her sea power to ward off invaders. We may think of the Cretan lawgiver, Minos, seated on his throne at Knossos, ruling over the surrounding seas, at about



So-called THRONE OF MINOS in the palace at Knossos. Says Baikie (*Sea Kings of Crete*, 72): "No more ancient throne exists in Europe, or probably in the world." Compare its associations with those of the throne of Charlemagne. (P. 631.)

the time Abraham left Ur to found the Hebrew race, or a little before the lawgiver, Hammurabi, established the Old Babylonian Empire, or as a contemporary of some of the beneficent pharaohs of the Middle Kingdom in Egypt.

*The life at court* is portrayed to us in the frescoes of the palace walls. Sometimes the dependants of the prince march into the royal castle in stately procession to offer their gifts and, perhaps, pay tribute to their master. Sometimes the court is filled with gayly dressed courtiers and ladies. The nobles wear their hair in three long curls. The women were

not banished from society life as in later Greece, but moved freely in the company of men as in mediæval and modern

<sup>1</sup> One old Roman writer (Diodorus Siculus) has preserved the interesting fact that the Cretans themselves in his day claimed to have been the inventors

times. These lords and ladies appear sitting, standing, gesticulating in animated conversation. Occasionally the court is represented on a balcony or large veranda intently watching some game or performance, perhaps a bull fight or the taming



COOKING UTENSILS, found in one tomb at Knossos.

and training of wild bulls. The bull was a favorite subject of Cretan art. See the illustrations in these pages.<sup>1</sup>

The chief article of the men's *dress* was a linen cloth hanging from the waist or fashioned into short trousers, like the dress of the men seen on the Egyptian monuments. To this the nobles sometimes, when not in war or hunting, added a

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of the alphabet. He says: "Some pretend that the Syrians were the inventors of letters, and that the Phoenicians learned from them and brought the art of writing to Greece. . . . But the Cretans say that the first invention came from Crete, and that the Phoenicians only changed the form of the letters and made the knowledge of them more general among the peoples." Modern Cretans had forgotten this claim for many centuries, but recent discoveries go far to prove it true.

<sup>1</sup> Compare also the later story of the Athenian hero Theseus and the Cretan Minotaur (bull) in any collection of Greek legends, as in Hawthorne's *Tanglewood Tales*.



short sleeveless mantle, fastened over one shoulder with a jewelled pin; their belt, drawn tight about the waist, always carried a dagger, inlaid with gold figures. The women's dress was very elaborate, with fine sewing and exquisite embroidery. It resembled much more the female dress of modern days than did that of the women of later Greece and Rome. The skirts

were bell-shaped, like the fashion of some fifty years ago, and flounced with ruffles. Men and women alike wore gold bracelets, and the women added long coils of beaded necklaces.

Each home wove its own cloth, as we learn from the loom-weights in every house. Each home, too, had its stone mortars for grinding the daily supply of meal. Kitchen utensils were varied and numerous. They include perforated skimmers and strainers, and charcoal carriers, and many other devices strangely modern in shape. Most cooking was done over an open fire of sticks — though sometimes there



CRETAN VASE of later period, showing a tendency to use "conventionalized" ornament. Critics believe that such vases indicate a period of decay in Cretan art.

was a sort of recess in a hearth, over which a kettle stood. When the destroying foe came upon Knossos, one carpenter left his kit of tools hidden under a stone slab: and among these we find "saws, hammers, adze, chisels heavy and light, awls, nails, files, and axes." They are of bronze, of course, but in shape they are so like our own that it seems probable that this handiwork passed down its skill without a break from the

earliest European civilization to the present. One huge cross-cut saw, like our lumberman's, was found in a mountain town, — used probably to cut the great trees there into columns for the palaces.

**97. The dark side** of this splendid civilization has to do with its government and the organization of society. Here, Oriental features prevailed. The monarch was absolute; and a few nobles were the only others who found life easy and pleasant. The masses were far more abject and helpless than in later Greek history. The direct cause of the destruction of Cretan culture was a series of barbarian invasions; but the remains show that the best stages of art had already passed away. Probably the invasions were so completely successful only because of internal decay, such as usually comes to despotic states after a period of magnificence. Some excavators think they find evidence that the invaders were assisted by an uprising of the oppressed masses. In any event, fortunately, many of the better features of this early Aegean civilization were adopted by the conquerors and preserved for time to come.

FOR FURTHER READING. — *Specially suggested*: Davis' *Readings*, Vol. I, No. 32, gives an interesting extract from an account of Cretan remains by one of the discoverers. Bury's *History of Greece*, 7-11, on *Cretan culture*; 11-33, on *remains near Mycenæ* (half these pages are given to illustrations); 65-69, on the *Homeric poems*. The student may best omit or disregard Professor Bury's frequent discussions as to whether Cretans or Trojans were "Greeks." The important thing about each new wave of invasion is *not its race*, but its *kind of culture*, and where that culture came from.

*Additional*, for students who wish wider reading: Hawes, *Crete the Fore-runner of Greece*; or Baikie, *Sea Kings of Crete*. (Appendix.)

## CHAPTER X

### THE HOMERIC AGE

#### ORIGIN

98. **The Achaeans.** — Between 1500 and 1200 B.C. a great change took place in Greece. The civilization pictured by Homer differs greatly from the earlier one. *It was not a development from the earlier:* it was a separate culture, from a different source. The Mycenaeans and Cretans buried their dead, worshiped ancestors, used no iron, and lived frugally, mainly on fish and vegetable diet. Homer's Greeks burn their dead, adore a sun god, use iron swords, and feast all night mightily on whole roast oxen. So, too, in dress, manners, and personal appearance, as far as we can tell, the two are widely different. The early Greeks, as their pictures show, were short, dark, black-eyed, like the modern Greeks and like all the other aborigines of southern Europe. But Homer describes his Greeks, *or at least his chieftains*, as tall, fair, yellow-haired, and blue-eyed. In many ways, too, their civilization was ruder and more primitive than the one it replaced.

This second civilization of Hellas is called *Achaeans*, — the name which "Homer" gives to the Greeks of his time. These Achaeans were part of a vigorous race dwelling in central Europe. They were semibarbarians in that home; *but in some way they had learned the use of iron*. About 1500 B.C., bands of these fair-haired, blue-eyed, ox-eating warriors, drawn by the splendor and riches of the south, broke into Hellas, as barbarians of the north so many times since have broken into southern Europe. These mighty-limbed strangers, armed with long iron swords, established themselves among the short,

dark, bronze-weaponed natives, dwelt in their cities, became their chiefs, married their women, and possessed the land.

**99. Nature of their Invasion.** — The occupation of the land by the invaders was a slow process, involving unrecorded misery, generation after generation, for the gentler, peace-loving natives. An Egyptian inscription of the period declares that “the islands were restless and disturbed,” — and indeed the Achaean rovers reached even Egypt in their raids (§ 31). During most of the period, the newcomers merely filtered into Hellas, band by band, seizing a little island, or a valley, at a time. Occasionally, larger forces warred long and desperately about some stronghold. Knossos, without defensive walls, fell early before a fleet of sea-rovers. But in walled cities, like Troy and Mycenae, the old civilization lived on for three centuries. Much of the time, no doubt, there was peace and intercourse between the Achaeans and such cities; but finally the invaders mustered in force enough to master even these. Homer’s ten-year Trojan War may be based upon one of these closing struggles.

The fair-haired Achaeans imposed their language upon the older natives (as conquerors commonly do); but, in course of time, their blood was absorbed into that of the more numerous conquered people — as has happened to all northern invaders into southern lands, before and since. The physical characteristics of Homer’s Achaeans left no more trace in the later Greeks, than the tall, yellow-haired Goths who conquered Spain and Italy in the fifth century after Christ have left in those countries.

*The Achaean and Cretan cultures blended more equally than the two races did,* — though not till the splendor and most of the art of the older civilization had been destroyed. The change of language explains in part the loss of the art of writing, — which probably had been the possession of only a small class of scribes, in any case. But the common people, we may be sure, clung tenaciously to their old customs and habits of life, and especially to their religion. When next we see the Greek

civilization clearly, the old worship of ancestors, of which the Homeric poems contain no mention, had reappeared and mingled with the newer worship of the Achaean gods.

*Some features of the Achaean age are described below.*

#### THE TRIBAL ORGANIZATION

**100. The Clan.**—In early times the smallest unit in Greek society was not a family like ours, but a clan (or gens). Each clan was a group of kindred, *an enlarged kind of family*. Some clans contained perhaps a score of members; others contained many score.

The nearest descendant of the forefather of the clan, counting from oldest son to oldest son, was the *clan elder*, or “king.” *Kinship* and *worship* were the two ties which held a clan together. These two bonds were really one, *for the clan religion was a worship of clan ancestors*. If provided with pleasing meals at proper times and invoked with magic formulas (so the belief ran), the ghosts of the ancient clan elders would continue to aid their children. The food was actually meant for the ghost. Milk and wine were poured into a hollow in the ground, while the clan elder spoke sacred formulas inviting the dead to eat.<sup>1</sup>

*This worship was secret*. The clan tomb was the altar, and the clan elder was the only lawful priest. For a stranger even to see the worship was to defile it; for him to learn the sacred formulas of the clan worship was to secure power over the gods.<sup>2</sup> It followed that *marriage became a “religious” act*. The woman renounced her own gods, and was accepted by her husband's gods into their clan. Her father, of course, or some male rela-

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<sup>1</sup> Travelers describe similar practices among primitive peoples to-day. A Papuan chief prays: “Compassionate Father! Here is food for you. Eat it, and be kind to us!”

<sup>2</sup> Primitive races think of words as in some strange way related to the things they stand for (as the spirit to the body). This is one reason for belief in “charms.” Those who knew the right words could “charm” the gods to do their will. The Romans, in the days of their power, always kept the real name of their chief god a secret, lest some foe might compel or induce him to surrender the city.



tive, renounced for her, and gave her to the bridegroom by whose gods she was now protected. After that, she and her future children were in law and in religion no longer "related" to her father and his clan. Legal relationship, and inheritance of property, came through males only.

**101. Later Family Worship.** — In like manner in later times, as the families of the clan became distinct units, each came to have its separate family worship. The Hearth was the family altar. Near it were grouped usually images of the household gods who watched over the family. The father was the priest. Before each meal, he poured out on the Hearth the *libation*, or food-offering, to the family gods and asked their blessing. The family tomb was near the house, "so that the sons," says Euripides (a later Greek poet; § 221), "in entering and leaving their dwelling, *might always meet their fathers and invoke them.*"

**102. The Tribe.** — Long before history began, clans united into larger units. In barbarous society the highest unit is the tribe, which is a group of clans living near together and *believing in a common ancestor*. In Greece the clan elder of the leading clan was the *king of the tribe and its priest*.

**103. The Tribal City.** — Originally a tribe dwelt in several clan villages in the valleys around some convenient hill. On the hilltop was the place of common worship. A ring wall, at a convenient part of the slope, easily turned this sacred place into a *citadel*. In hilly Greece many of these citadels grew up *near together*; and so, very early, groups of tribes combined further. Perhaps one of a group would conquer the others and compel them to tear down their separate citadels and to move their temples to its center. *This made a city*. The chief of the leading tribe then became the priest-king of the city.

Sometimes, of course, a tribe grew into the city stage without absorbing other tribes; but, in general, as clans federated into tribes, so *tribes federated into cities*, either peaceably or through war. The later Athenians had a tradition that in very early times the hero *Theseus* founded their city by bringing together four tribes living in Attica.



104. The City the Political Unit.—*If the cities could have combined into larger units, Greece might have become a "nation-state,"* like modern England or France. But the Greeks, in the time of their glory, never got beyond a city-state. To them the same word meant "city" and "state." A union of cities, by which any of them gave up its complete independence, was repugnant to Greek feeling. One city might hold other cities in subjection; but *it never admitted their people to any kind of citizenship.*<sup>1</sup> Nor did the subject cities dream of asking such a thing. What they wanted, and would never cease to strive for, was to recover their separate independence. *To each Greek, his city was his country.*

It followed, through nearly all Greek history, that the *political*<sup>2</sup> relations of one city with another five miles away were foreign relations, as much as its dealings with the king of Persia. *Wars, therefore, were constant and cruel. Greek life was concentrated in small centers. This made it vivid and intense; but the division of Greek resources between so many hostile centers made that life brief.*

#### GOVERNMENT OF THE EARLY CITY-STATE

105. The King.—The city had three political elements—king, council of chiefs, and popular assembly. In these we may see the germs of later monarchie, aristocratie, and democratic governments. (For these terms, see § 85, note.)

The king was *leader in war, judge in peace, and priest* at all times. His power was much limited by custom and by the two other political orders.

106. A council of chiefs aided the king,—and checked him. These chiefs were originally the clan elders and the members of the royal family. *Socially* they were the king's equals; and *in government* he could not do anything in defiance of their wish. If a ruler died without a grown-up son, the council could elect a king, although they chose usually from the royal family.

<sup>1</sup> Can the student see a connection between this fact and the "exclusive" character of clan and tribal and city-worship, as described above?

<sup>2</sup> "Political" means "relating to government." The word must be used frequently in history. In other relations, as in trade and religion and culture, the Greek cities did not think of one another as foreigners, to any such degree as in political matters.

**107. The Assembly.** — The common freemen came together for worship and for games; and sometimes the king called them together, to listen to plans that had been adopted by him and the chiefs. Then the freemen shouted approval or muttered disapproval. They could not start new movements. There were no regular meetings and few spokesmen, and the general reverence for the chiefs made it a daring deed for a common man to brave them. If the chiefs and king agreed, it was easy for them to get their way with the Assembly.

However, even in war, when the authority of the nobles was greatest, the Assembly had to be *persuaded*: *it could not be ordered*. Homer shows that sometimes a common man ventured to oppose the “kings.”

Thus, in one Assembly before Troy, the Greeks break away to seize their ships and return home. Odysseus hurries among them, and by persuasion and threats forces them back to the Assembly, until only Thersites bawls on, — “Thersites, uncontrolled of speech, whose mind was full of words *wherewith to strive against the chiefs*. Hateful was he to Achilles above all, and to Odysseus, *for them he was wont to revile*. But now *with shrill shout he poured forth his upbraidings even upon goodly Agamemnon*.” Odysseus, it is true, rebukes him sternly and smites him into silence, while the crowd laughs. “Homer” sang to please the chieftains, his patrons, — and so he represents Thersites as a cripple, ugly and unpopular; but there must have been such popular opposition to the chiefs, now and then, or the minstrel would not have mentioned such an incident at all. Says a modern scholar, — A chieftain who had been thwarted, perhaps, by some real Thersites during the day, “would over his evening cups enjoy the poet’s travesty, and long for the good old times when [Odysseus] could put down impertinent criticism by the stroke of his knotty scepter.”<sup>1</sup>

## SOCIETY AND INDUSTRY

**108. Society was simple.** The Homeric poems attribute wealth and luxury to a few places (where probably some fragments of the Cretan civilization survived); but these are

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<sup>1</sup> Davis’ *Readings*, Vol. I, No. 33, reproduces the best Homeric account of an “Assembly” in war time. It contains also the Thersites story complete.

plainly exceptions to the general rule. When the son of Odysseus leaves his native Ithaca and visits Menelaus, he is astounded by the splendor of the palace, with its "gleam as of sun and moon," and whispers to his companion:—

"Mark the flashing of bronze through the echoing halls, and the flashing of gold and of amber and of silver and of ivory. Such like, methinks, is the court of Olympian Zeus. . . . Wonder comes over me as I look."<sup>1</sup>

But mighty Odysseus had built *his* palace with his own hands. It has been well called—from the poet's description—"a rude farmhouse, where swine wallow in the court." And the one petty island in which Odysseus was head-king held scores of yet poorer "kings." So, too, when Odysseus is shipwrecked on an important island, he finds the daughter of the chief king—the princess Nausicaa—doing a washing, with her band of maidens (treading out the dirt by trampling the clothes with their bare feet in the water of a running brook). Just before, the "queen" was pictured, busy in gathering together the palace linen for this event. *Such descriptions are the typical ones in the poems.*

**109. Manners were harsh.** In the Trojan War, the Greeks left the bodies of the slain enemy unburied, to be half devoured by packs of savage dogs that hung about the camp for such morsels. The common boast was to have given a foe's body to the dogs.<sup>2</sup> When the noble Trojan hero, Hector, falls, the Greek kings gather about the dead body, "*and no one came who did not add his wound.*" The chiefs fought in bronze and iron armor, usually in chariots. The common free men followed on foot, without armor or effective weapons, and seem to have counted for little in war. Ordinary prisoners became slaves as a matter of course. But when the chiefs were taken, they were

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<sup>1</sup> Read the story in the *Odyssey*, or in Vol. I, No. 37, of Davis' *Readings*.

<sup>2</sup> The *Iliad* opens with the story of a pestilence, which almost drove the Greeks from Troy. The poet ascribes it to the anger of the Sun-god, Apollo, who shot his arrows upon the camp. Little wonder that the sun's rays, in a warm climate, should produce pestilence, under such conditions!

murdered in cold blood, unless they could tempt the victor to spare them for ransom. Female captives, even princesses, expected no better fate than slavery.

On the other hand, there are hints of natural and happy family life, of joyous festivals, and games and dances, and of wholesome, contented work.<sup>1</sup>

**110. Occupations.** — *The mass of the people were small farmers*, though their houses were grouped in villages.<sup>2</sup> Even the kings tilled their farms, in part at least, with their own hands. Odysseus can drive the oxen at the plow and “cut a clean furrow”; and when the long days begin he can mow all day with the crooked scythe, “pushing clear until late eventide.” *Slaves were few*, except about the great chiefs. There they served as household servants and as farm hands; and they seem to have been treated kindly.<sup>3</sup> There had appeared, however, *a class of miserable landless freemen*, who hired themselves to farmers. When the ghost of Achilles (the invincible Greek chieftain) wishes to name to Odysseus the most unhappy lot among mortals, he selects that of the hired servant (§ 112).

*Artisans and smiths* were found among the retainers of the great chiefs. They were highly honored, but their skill was far inferior to that of the Cretan age. Some shields and inlaid weapons, always spoken of as the work of Hephaestus, the god of fire and of metal work, may have passed into the hands of the Achaeans from that earlier period.

*A separate class of traders had not arisen.* The chiefs, in the intervals of farm labor, turned to trading voyages now and then, and did not hesitate to increase their profits by *piracy*. It was no offense to ask a stranger whether he came as a pirate or for peaceful trade. (*Odyssey*, III, 60–70.)

<sup>1</sup> Davis' *Readings*, Vol. I, No. 35.

<sup>2</sup> For farm life, see an extract in Davis' *Readings*, Vol. I, No. 39.

<sup>3</sup> When Odysseus returned from his twenty years of war and wandering, he made himself known first to a faithful swineherd and one other servant—both slaves; and “They threw their arms round wise Odysseus and passionately kissed his face and neck. So likewise did Odysseus kiss their heads and hands.”

**111. Religious Ideas.**—It has been said above that the Achaeans worshiped the forces of nature as gods. Their lively fancy *personified these in the forms and characters of men and women*—built in a somewhat more majestic mold than human men. The great gods lived on cloud-capped Mount Olympus, and passed their days in feasting and laughter and other pleasures. When the chief god, Zeus, slept, things sometimes went awry, for the other gods plotted against his plans. His wife Hera was exceedingly jealous—for which she had much reason—and the two had many a family wrangle. Some of the gods went down to aid their favorites in war, and might even be wounded by human weapons.

The twelve great Olympian deities were as follows (the Latin names are given in parentheses):—

*Zeus* (Jupiter), the supreme god; god of the sky; “father of gods and men.”

*Poseidon* (Neptune), god of the sea.

*Apollo*, the sun god; god of wisdom, poetry, prophecy, and medicine.

*Ares* (Mars), god of war.

*Hephaestus* (Vulcan), god of fire—the lame smith.

*Hermes* (Mercury), god of the wind; messenger; god of cunning, of thieves, and of merchants.

*Hera* (Juno), sister and wife of Zeus; queen of the sky.

*Athene* (Minerva), goddess of wisdom; female counterpart of Apollo.

*Artemis* (Diana), goddess of the moon, of maidens, and of hunting.

*Aphrodite* (Venus), goddess of love and beauty.

*Demeter* (Ceres), the earth goddess—controlling fertility.

*Hestia* (Vesta), the deity of the home; goddess of the hearth fire.

The Greeks thought also of all the world about them as peopled by a multitude of lesser local gods and demigods—spirits of spring and wood and river and hill—all of whom they personified in their way as youths or maidens. It was surely better to give the gods human forms, than the revolting bodies of beasts and reptiles (§ 24), though both are in sad contrast to the original idea of the one true God “Who made heaven and earth.” In a multitude of legends the Greek poets gave to these gods a certain charm, which has made



their stories a lasting possession of the world's culture,<sup>1</sup>—and which indeed kept this worship alive among the later Greeks long after the primitive ideas in that worship were really outgrown. Sometimes we find expressed noble religious sentiments. In the *Odyssey* the poet exclaims: "Verily, the blessed gods love not froward deeds, but they reverence justice and the righteous acts of men." All the gods, however, are represented as subject to human passion and guilty of low vices. Athene and, perhaps, Diana, are the only figures less repugnant to Christian ideals.

**112. Ideas of a Future Life.**—The Greeks believed in a place of terrible punishment (*Tartarus*) for a few great offenders *against the gods*, and in an *Elysium* of supreme pleasure for a very few others particularly favored by the gods. But for the mass of men the future life was to be "a washed-out copy of the brilliant life on earth"—its pleasures and pains both shadowy. Thus Odysseus tells how he met Achilles in the home of the dead:—

"And he knew me straightway, *when he had drunk the dark blood* [of a sacrifice to the dead]; yea, and he wept aloud, and shed big tears as he stretched forth his hands in his longing to reach me. But it might not be, *for he had now no steadfast strength nor power at all in moving*, such as was aforetime in his supple limbs. . . . But lo, other spirits of the dead that be departed stood sorrowing, and each one asked of those that were dear to them." — *Odyssey*, XI, 390 ff.

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FOR FURTHER READING.—*Specially suggested*: Davis' *Readings*, Vol. I, Nos. 33–38 (most of these already referred to in footnotes). *Additional*: Bury, pp. 69–79.

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<sup>1</sup>The legends of heroes and demigods, like Hercules, Theseus, and Jason, are retailed for young people charmingly by Hawthorne, Gayley, Guerber, and Kingsley. The stories have no historical value that could be made clear in a book like this.



## CHAPTER XI

### FROM THE ACHAEANS TO THE PERSIAN WARS

(1000-500 B.C.)

#### A NEW AGE

**113. The Dorian Conquest.** — The Achaean conquests closed about 1200 B.C. For two centuries Hellas was troubled only by the usual petty wars between small states. But, about 1000 B.C., the revival of culture was checked again for a hundred years by new destructive invasions from the north.

The new barbarians called themselves *Dorians*. They seem to have been closely allied in language to the Achaeans; and they were probably merely a rear guard which had stopped for two hundred years somewhere in northern Hellas. They conquered because they had adopted a new and better military organization. The Achaeans fought still in Homeric fashion, — the chiefs in chariots, and their followers as an unwieldy, ill-armed mob. The Dorians introduced the use of heavy-armed infantry, with long spears, in regular array and close ranks.

By 900 B.C., the movements of the tribes had ceased. The conquering Dorians had settled down, *mainly in the Peloponnesus*. This district had been the center of the Mycenaean and Achaean glory, but it now lost its leadership in culture. When civilization took a new start in Hellas, soon after 900, it was from new centers — *in Attica and in Asia Minor*.

**114. Phoenician Influence.** — *The civilization which the Achaeans and Dorians had destroyed at Mycenae and Crete was restored to them in part by the Phoenicians.* After the overthrow of Cretan power, Phoenicia for many centuries was the leading sea-power of the Mediterranean (1500-600 B.C.). Especially

among the islands and coasts of the Aegean, did her traders barter with the inhabitants (much as English traders did two hundred years ago with American Indians), tempting them with strange wares of small value, and counting it best gain of all if they could lure curious maidens on board their black ships for distant slave markets. In return, however, they made many an unintentional payment. Language shows that the Phoenicians gave to the Greeks the names (and so, no doubt, the use) of linen, myrrh, cinnamon, frankincense, soap, lyres, cosmetics, and writing tablets. The forgotten art of writing they introduced again, — this time with a true alphabet. *But the lively Hellenes were not slavish imitators.* Whatever the strangers brought them, they improved and made their own.

**115. The Gap in our Knowledge.** — The Dorians had no Homer, as the Achaeans had, nor did they leave magnificent monuments, as the Mycenaeans did. Accordingly, after Homer, there is a *blank in our knowledge for nearly five centuries*. Great changes, however, took place during these obscure centuries; and in a rough way we can see what they were, *by comparing Homeric Greece with the historic Greece that is revealed when the curtain rises again.*

This “rising of the curtain” took place about 650 B.C. By that time the Greeks had begun to use the alphabet freely. The next 150 years, however, merely continued movements which were already well under way; and the whole period, from the Dorian conquest to the year 500, can be treated as a unit (§§ 116 ff.).

To that half thousand years belonged six great movements. (1) The Hellenes awoke to a feeling that they were one people as compared with other peoples. (2) They extended Hellenic culture widely by colonization. (3) The system of government everywhere underwent great change. (4) Sparta became a great military power, whose leadership in war the other Greek states were willing to recognize. (5) Athens became a democracy. (6) A great intellectual development appeared, manifested in architecture, painting, sculpture, poetry, and philosophy.

*Each of the six movements will be described briefly.*

## I. UNITY OF FEELING

**116.** Greeks came to think of all Hellenes as one race, compared with other peoples—in spite of many subdivisions among themselves. The *Iliad* does not make it clear whether Homer looked upon the Trojans as Greeks or not. Apparently he cared little about the question. Five hundred years later such a question would have been a first consideration to every Greek. The Greeks had not become one nation: that is, they had not come under the same government. But they had come to believe in a kinship with each other, to take pride in their common civilization, and to set themselves apart from the rest of the world. The three chief forces which had created this oneness of feeling were *language*, *literature*, and the *Olympian religion*, with its games and oracles.

a. *The Greeks understood each other's dialects*, while the men of other speech about them they called "Barbarians," or babblers (*Bar'-bar-oi*). *This likeness of language made it possible for all Greeks to possess the same literature.* The poems of Homer were sung and recited in every village for centuries; and the universal pride in Homer, and in the glories of the later literature, had much to do in binding the Greeks into one people.

b. *The poets invented a system of relationship.* The first inhabitant of Hellas, they said, was a certain *Hellen*, who had three sons, *Æolus*, *Dorus*, and *Xuthus*. *Xuthus* became the father of *Achæus* and *Ion*. *Æolus*, *Dorus*, *Achæus*, and *Ion* were the ancestors of all Hellenes,—in the four great divisions, *Æolians*, *Dorians*, *Achæans*, and *Ionians*. *This system of fables made it easier for the Greeks to believe themselves connected by blood.*

c. Three special features of the Olympian religion helped to bind Greeks together,—the *Panhellenic Games*, the *Delphic Oracle* and the various *Amphictyonies* (§§ 117, 118, 119).

**117. The Panhellenic Games.**—To the great festivals of some of the gods, men flocked from all Hellas. This was especially

true of the *Olympic* games.. These were celebrated each fourth year at Olympia, in Elis, in honor of Zeus. The contests consisted of foot races, chariot races, wrestling, and boxing. The victors were felt to have won the highest honor open to any Greek. They received merely an olive wreath at Olympia; but at their homes they were honored with inscriptions and



RUINS OF THE ENTRANCE TO THE STADIUM (*athletic field*) AT OLYMPIA.

statues. All Greeks, and only they, could compete in Panhellenic games. There was a strong feeling that all the wars between Greek states should be suspended during the festival.

To these games came merchants, to secure the best market for rare wares. Heralds proclaimed treaties there — as the best way to make them known through all Hellas. Poets, orators, and artists gathered there; and gradually the intellectual contests and exhibitions became the most important feature of the meeting. The oration or poem or statue which was praised

at Olympia had received the approval of the most intelligent judges that could be brought together anywhere in the world.

These intellectual contests, however, did not become part of the sacred games. Nor was any prize given to the winner.—The four-year periods between the Olympic games were called *Olympiads*. All events were dated from what was believed to be the first recorded Olympiad, beginning in 776 B.C. An *admirable account of the Olympic Games* is given in Davis' *Readings*, Vol. I, No. 44. Less famous, though by no means without importance, were the Panhellenic games held at other places and at different intervals.

**118. The Delphic Oracle.**—Apollo, the sun god, was also the god of prophecy. One of his chief temples was at Delphi, far up the slopes of Mount Parnassus, amid wild and rugged scenery. From a fissure in the ground, within the temple, volcanic gases poured forth. A priestess would, when desired, inhale the gas until she passed into a trance (or seemed to do so); and, while in this state, she was supposed to see into the future, by the aid of the god. *The advice of this "oracle" was sought by men and by governments throughout all Hellas.* (See further in Davis' *Readings*, Vol. I, Nos. 41–43.)

**119. Amphictyonies.**—There was an ancient league of Greek tribes to protect the temple at Delphi. This was known as *the Amphictyonic League* (league of "dwellers-round-about"). Smaller amphictyonies, for the protection of other temples, were common in Greece. In early Greek history, they were the only hint of a movement toward a union of states. All these leagues, it is true, were strictly *religious* in purpose, and not at all like *political* unions. The Delphic Amphictyony, however, did in a way represent the whole Greek people. All important states sent delegates to its "Council," which held regular meetings; and every division of the Greek race felt that it had a share in the oracle and in its League.

**120. Dorians and Ionians.**—At the cost of some digression, this is the best place to note that through all later Greek history (after 600 B.C.) *the two leading races were the Dorians and the Ionians.* (See § 116 b, above.)



By 600 B.C. the Dorians had their chief strength in the Peloponnesus, while the Ionians held Attica and most of the islands of the Aegean. The Ionians seem to have been descendants of the original inhabitants of Greece, mixed with tribes of the Achæan invasion.

Athens was the leading city of the Ionians. The Athenians were seafarers and traders; they preferred a democratic government; they were open to new ideas — “always seeking some new thing”; and they were interested in art and literature. Sparta was the leading city of the Dorians. The Spartans were a military settlement of conquerors, in a fertile valley, organized for defense and ruling over slave tillers of the soil. They were *warriors*, not traders; *aristocratic*, not democratic; *conservative*, not progressive; *practical*, not artistic.

Some writers used to explain the differences between Athens and Sparta on the ground of *race*, and teach that all Ionians were *naturally* democratic and progressive, while all Dorians were *naturally* aristocratic and conservative. But it has been pointed out that Dorian colonies in Italy and Sicily (like Syracuse) resembled Athens more than they did Sparta. *Their physical surroundings were more like those of Athens, also.* To-day scholars look with suspicion upon all attempts to explain differences in civilization on the ground of inborn race tendencies. For Sparta and Athens, the explanation certainly is found mainly in the difference in physical surroundings.

## II. EXPANSION BY COLONIZATION

**121. First Period.** — While Greek civilization was becoming more united in feeling, it was becoming more scattered in space. The old tribes which the Dorians drove out of the Peloponnesus jostled other tribes into motion all over Greece, and some of the fugitives carried the seeds of Greek culture more widely than before along the coasts of the Aegean.

This period of colonization lasted about a century, from 1000 to 900 B.C. Its most important fact was the Hellenizing of the western coast of Asia Minor. Some of this district had been Greek before; but now large reinforcements arrived from the main Greek peninsula, and all non-Hellenic tribes were subdued or driven out. Large bodies of Ionian refugees from the Peloponnesus had sought refuge in Ionian Attica. But Attica could not support them all; and soon they began to



cross the sea to Asia Minor. There they established themselves in twelve great cities, of which the most important were *Miletus* and *Ephesus*. The whole middle district of that coast took the name *Ionia*, and was united in an amphictyony.

**122. Second Period.** — A century later, there began a still wider colonizing movement, which went on for two hundred years (800–600 B.C.), doubling the area of Hellas and spreading it far outside the old Aegean home. The cause this time was not war. Greek cities were growing anxious to seize the Mediterranean commerce from the Phoenicians. *The new colonies were founded largely for trading stations.*

Thus Miletus sent colony after colony to *the north shore of the Black Sea*, to control the corn trade there. Sixty Greek towns fringed that sea and its straits. The one city of Chalcis, in Euboea, planted thirty-two colonies *on the Thracian coast*, to secure the gold and silver mines of that region. On the west, *Sicily* became almost wholly Greek, and *southern Italy* took the proud name of *Magna Graecia* (Great Greece). Indeed, settlements were sown from end to end of the Mediterranean. Among the more important of the colonies were *Syracuse* in Sicily, *Tarentum*, *Sybaris*, and *Croton* in Italy, *Coreyra* near the mouth of the Adriatic, *Massilia* (Marseilles) in Gaul, *Olynthus* in Thrace, *Cyrene* in Africa, *Byzantium* at the Black Sea's mouth, and *Naucratis* in Egypt (§ 32).<sup>1</sup>

**123. Method of Founding Colonies.** — Many motives besides the commercial assisted this movement. Sometimes a city found its population growing too fast for its grain supply. Often there was danger of class struggles, so that it seemed well to get rid of the more adventurous of the poorer citizens. Perhaps some daring youth of a noble family longed for a more active life than he found at home, and was glad to become the head of a new settlement on a distant frontier.

In any case the oracle at Delphi was first consulted. If the reply was favorable, announcements were made and volunteers

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<sup>1</sup> Map study: on outline maps, or on the board, locate the districts and cities mentioned in §§ 121 and 122.

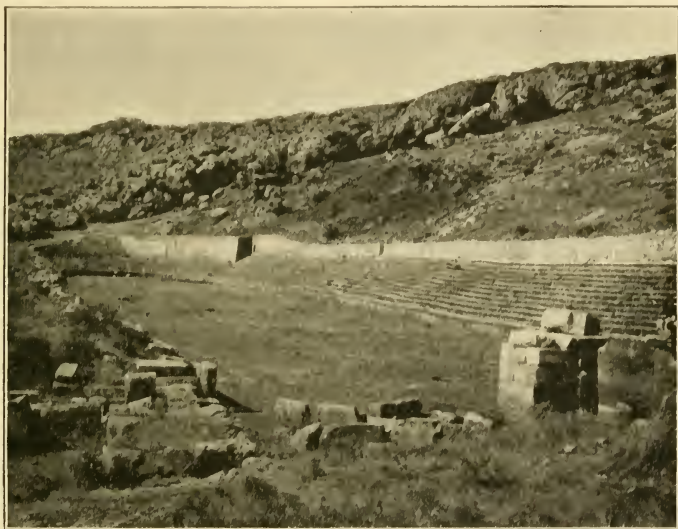








were gathered for the expedition. The mother city always gave the sacred fire for the new city hearth, and appointed the "founder." This "founder" established the new settlement with religious rites and distributed the inhabitants, who thronged in from all sides, into *artificial* tribes and clans.



RUINS OF THE ATHLETIC FIELD AT DELPHI. Second only to the Olympic Games, and similar to them, was the Festival at Delphi in honor of Apollo.

*The colonists ceased to be citizens of their old home, and the new city enjoyed complete independence.* The colony recognized a religious connection with its "metropolis" (mother city), and of course there were often strong bonds of friendship between the two; but there was no political union between them — until Athens invented a new form of colony which will be described later (§ 148).

### III. CHANGES IN GOVERNMENT

**124. The Kings overthrown by Oligarchies.** — Between 1000 and 500 B.C. the "kings" disappeared from every Greek city



except Sparta and Argos, and even in those cities they lost most of their old power. The change was the work of the nobles; and that class divided the royal power among themselves. Monarchies gave way to oligarchies.

A Homeric king, we have seen, had three kinds of duties: he was *war chief*, *judge*, and *priest*. The office of war chief could least safely be left to the accident of birth. Accordingly the nobles took away this part of the king's duties first, turning it over to officers whom they elected from among themselves. Then, as judicial work increased with the growth of city life, special judges were chosen to take over that part of the king's work. The priestly dignity was connected most closely with family descent (§§ 101, 102): therefore it was left longest a matter of inheritance.

This, then, was the general order of the changes by which *the rule of one man became the rule of "the few."* The process was gradual; the means and occasion varied. A contest between two rivals for the throne, or the dying out of a royal line, or a weak king or a minor, — any of these conditions made it easy for the nobles to encroach upon the royal power.

**125. Oligarchies overthrown by Tyrants.** — Originally, the aristocratic element consisted of the council of clan elders (§ 106), but with time it had become modified in many ways. Sometimes the families of a few great chiefs had come to overshadow the rest. In other places, groups of conquering families ruled the descendants of the conquered. Sometimes, perhaps, wealth *helped* to draw the line between "the few" and "the many." At all events, *there was in all Greek cities a sharp line between two classes, — one calling itself "the few," "the good," "the noble"; and another called by these "the many," "the bad," "the base."*

"The few" had succeeded the kings. "The many" were oppressed and misgoverned, and they began to clamor for relief. They were too ignorant as yet to maintain themselves against the intelligent and better united "few"; but the way was prepared for them by the "tyrants" (§ 126).

Why does it matter who controls the government? The student should begin to think upon this matter. Government is not a matter of dignity mainly, but a very practical matter. It touches our daily life very closely. In one of our States, for many years past, a certain railroad has controlled the legislature. Therefore it has escaped taxation, for the most part, upon its immense wealth; and every poor man in the State has had to pay unduly high taxes in consequence, leaving less money for his children's shoes and books. The same railroad has been permitted to charge exorbitant rates on freight. Every farmer has received too little for his wheat; and every citizen has paid too much for flour. So for forty years, in our own day and country, big business interests have striven constantly to own congress and legislatures and judges and governors, so as to get or keep monopolies or tariff advantages or other special privileges, by which they have heaped up riches — which, in the long run, have been drawn from the homes of the working people. In early society, class distinctions are drawn more sharply, and class rule was even more tyrannical. "The few" are usually wiser than "the many"; but all history proves that class rule by "the good" is sure to be a selfish, bad rule.

126. "Tyrants" pave the Way for Democracies. — Before 500 B.C. every city in the Greek peninsula, except Sparta, had its tyrant, or had had one. In the outlying parts of Hellas, tyrants were common through later history also, but by the year 500 they had disappeared from the main peninsula; and so the *two centuries from 700 to 500 B.C. are sometimes called the "Age of Tyrants."*

*In Greek history a tyrant is not necessarily a bad or cruel ruler: he is simply a man who by force seizes supreme power. But arbitrary rule was hateful to the Greeks, and the murder of a tyrant seemed to them a good act. Sometimes, too, the selfishness and cruelty of such rulers justified the detestation which still clings to the name. But at the worst the tyrants seem to have been a necessary evil, to break down the greater evil of the selfish oligarchies. Many tyrants were generous, far-sighted rulers, building public works, developing trade, patronizing art and literature; but their main value in history was this: they paved the way for democracy.*

Sometimes a tyrant had been an ambitious noble ; sometimes a man of the people, by birth. In either case, he usually won his mastery by coming forward, in some crisis of civil strife, as the champion of "the many." When he had made himself tyrant of his city, he surrounded himself with paid soldiers ; but he sought also to keep the favor of the masses, who had helped him to the throne. The nobles he could not conciliate. These he burdened with taxes, oppressed, exiled, and murdered. The story goes that Periander, tyrant of Corinth, sent to the tyrant of Miletus to ask his advice in government. The Milesian took the messenger through a grain field, striking off the finest and tallest ears as they walked, and sent him back without other answer.

Thus when the tyrants themselves were overthrown, democracy had a chance. The nobles were weaker than before, and the people had gained confidence. In the Ionian cities, the next step was usually a democratic government. In Dorian parts of Greece, more commonly there followed an aristocracy. But this was always much broader, and less objectionable, than the older oligarchies. The tyrants had done their work effectively.<sup>1</sup>

This, then, was the *general order of change* : the kings give way to oligarchies ; the oligarchies are overthrown by tyrants ; and the tyrants, unintentionally, prepare the way for the rule of the people. We shall now trace the changes, with more detail, in the two leading cities of Hellas,—Sparta and Athens. *The first had less change than any other city. The second led the movement.*

#### IV. RISE OF SPARTA TO MILITARY HEADSHIP

**127. Changes in Early Sparta.** — The invading Dorians founded many petty states in the Peloponnesus. For a time one of the weakest of these was Sparta. Her territory covered only a

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<sup>1</sup> EXERCISE. — Contrast the "tyrants" with the Homeric kings, — as to origin of power ; as to limitation by custom and public opinion ; as to security in their positions.

few square miles. It was shut off from the sea, and it was surrounded by powerful neighbors.

The later Spartans attributed their rise from these conditions to the reforms of a certain *Lycurgus*. Certainly, about the year 900, whether the reformer's name was *Lycurgus* or not, the Spartans adopted peculiar institutions which made them a marked people. The new laws and customs disciplined and hardened them; and they soon entered upon a brilliant career of conquest. Before 700, they had subdued all Laconia; before 650, Messenia also; while the other states of the Peloponnesus, except hostile Argos, had become their allies.

**128. Government.** — Sparta had *two kings*. An old legend explained this peculiar arrangement as due to the birth of twin princes. At all events in this city the royal power was weakened by division, and so the nobles were less tempted to abolish it.

There was also a *Senate* of thirty elders. In practice, this body was the most important part of the government. The kings held two of the seats, and the people elected the twenty-eight other senators.

No one under sixty years of age could be chosen. The candidates were led through the Assembly in turn, and as each passed, the people shouted. Judges, shut up in a room from which they could not see the candidates, listened to the shouts and gave the vacancy to the one whose appearance had called out the loudest welcome. Aristotle, a later Greek writer, calls this method "childish"; but it has an interesting relation to our *viva-voce* voting, where a chairman decides, in the first instance, by noise.

A *popular Assembly* of all Spartans chose senators and other officers, and decided important matters laid before it — subject to a veto by the Senate. The Assembly had no right to introduce new measures, and the *common* Spartan could not even take part in the debate.

About 725 B.C. new magistrates, called *Ephors*, became the chief rulers. Five Ephors *were chosen each year by the Assembly*, and any Spartan might be elected. The Ephors called the Assembly, presided over it, and acted as judges in all important matters. One or two of them accompanied the king in war,



with power to control his movements, and even to arrest him and put him to death. In practice, *the Ephors acted as the servants of the Senate*, which indeed really controlled the nominations and elections of these officers.

To the Greeks, all delegation of power, even to officers elected for short terms, seemed undemocratic. They would not have called our government by President, Congress, and Supreme Court a democracy at all. Our government is sometimes called a "*representative democracy*." To the Greeks, democracy always meant "*direct democracy*," — a government in which each freeman took somewhat the same part that a member of Congress does with us — a system such that each citizen voted, not occasionally, to elect representatives, but constantly, on all matters of importance, — which matters he might also discuss in the ruling Assembly of his city. Even one of our State governments with the "initiative" and "referendum" would have seemed to the Greek a very mild sort of "*direct democracy*." By his standard, Sparta was exceedingly aristocratic.

**129. Classes in Laconia.** — Moreover, *the Spartans as a whole were a ruling class in the midst of subjects eight or ten times their number*. They were simply a camp of some nine thousand conquerors (with their families) living under arms in their unwalled city. They were wholly given to camp life. They had taken to themselves the most fertile lands in Laconia, but they did no work. Each man's land was tilled by certain slaves, or *Helots*.

The Helots numbered four or five to one Spartan. They were slaves, not to individual Spartans, but to the government. Besides tilling the Spartan lands, they furnished light-armed troops in war; but they were a constant danger. A secret police of active Spartan youth busied itself in detecting plots among them, and sometimes carried out secret massacres of the more intelligent and ambitious slaves.

Indeed it was *lawful* for any Spartan to kill a Helot without trial; and sometimes crowds of Helots vanished mysteriously when their numbers threatened Spartan safety. On one occasion, in the great struggle with Athens in the fifth cen-

tury (§§ 192 ff.), the Spartans gave the Helots heavy armor, but afterward they become terrified at the possible consequences. Thucydides (the Greek historian of that period) tells how they met the danger:—

“They proclaimed that a selection would be made of those Helots who claimed to have rendered the best service to the Spartans in the war, and promised them liberty. The announcement was intended to test them: it was thought that those among them who were foremost in asserting their freedom would be most high-spirited and most likely to rise against their masters. So [the Spartans] selected about two thousand, who were crowned with garlands, and went in procession round the temples. They [the Helots] were supposed to have received their liberty, *but not long afterwards the Spartans put them all out of the way, and no man knew how any of them came to their end.*”

The inhabitants of the hundred small subject towns of Laconia were free men, *but they were not part of the Spartan state.* They kept their own customs and shared in the government of their cities, under the supervision of Spartan rulers. They tilled lands of their own, and they carried on such trades and commerce as existed in Laconia.

These subject Laconians were three or four to one Spartan; and they furnished, in large measure, the heavy-armed soldiers of the Spartan army. The Ephors could put them to death without trial, but they seem, as a rule, to have been well treated and well content.

Thus the inhabitants of Laconia were of three classes: *a small ruling body of warriors, living in one central settlement; a large class of cruelly treated, rural serfs, to till the soil for these aristocratic soldiers; another large class of well-treated subjects, — town-dwellers, — who, however, had no share in the Spartan government.*

**130. “Spartan Discipline.”**—Sparta kept its mastery in Laconia by sleepless vigilance and by a rigid discipline. That discipline is sometimes praised as “the Spartan training.” Its sole aim was to make soldiers. It succeeded in this; but it was harsh and brutal.



*The family, as well as the man, belonged absolutely to the state.* The Ephors examined each child, at its birth, to decide whether it was fit to live. If it seemed weak or puny, it was exposed in the mountains to die. The father and mother could not save it. If it was strong and healthy, it was returned to its parents for a few years. But after a boy reached the age of seven, he never again slept under his mother's roof: he was taken from home, to be trained with other boys under public officers, until he was twenty.

The boys were taught reading and a little martial music, but they were given no other mental culture. The main purpose of their education was to harden and strengthen the body and to develop self-control and obedience. On certain festival days, boys were whipped at the altars to test their endurance; and Plutarch (a Greek writer of the second century A.D.) states that they often died under the lash rather than utter a cry. This custom was much like the savage "sun-dance" of some American Indian tribes. Indeed, several features of Spartan life that are ascribed by legend to Lycurgus seem rather to have been survivals of a barbarous period that the Spartans never wholly outgrew.

From twenty to thirty, the youth lived under arms in barracks. There he was one of a mess of fifteen. From his land he had to provide his part of the barley meal, cheese, and black broth, with meat on holidays, for the company's food. The mess drilled and fought side by side, so that in battle each man knew that his daily companions and friends stood about him. These many years of constant military drill made it easy for the Spartans to adopt more complex tactics than were possible for their neighbors. They were trained in small regiments and companies, so as to maneuver readily at the word of command. This made them superior in the field. They stood to the other Greeks as disciplined soldiery always stand to untrained militia.

At thirty the man was required to marry, in order to rear more soldiers; but he must still eat in barracks, and live there

most of the time. He had no real home. Said an Athenian, "The Spartan's life is so unendurable that it is no wonder he throws it away lightly in battle."

There was certain virtue, no doubt, in this training. The Spartans had the quiet dignity of born rulers. In contrast with the noisy Greeks all about them, their speech was brief and pithy ("laconic" speech). They used only iron money. And their plain living made them appear superior to the weak indulgences of other men. After the introduction of Ephors, their form of government did not change for five hundred years; and this changeless character called forth admiration from the other Greeks, who were accustomed to kaleidoscopic revolutions. Spartan women, too, kept a freedom which unhappily was lost in other Greek cities. Girls were trained in gymnastics, much as boys were; and the women were famous for beauty and health, and for public spirit and patriotism.

**131.** The value of the Spartans to the world lay in the fact that *they made a garrison for the rest of Greece*, and helped save something better than themselves. In themselves, they were hard, ignorant, narrow. They did nothing for art, literature, science, or philosophy. *If the Greeks had all been Spartans, we could afford to omit the study of Greek history.*

FOR FURTHER READING. — All students should read the charming account of Spartan customs contained in Plutarch's *Life of Lycurgus*. Davis' *Readings* has several pages of extracts from the more valuable part.

EXERCISE. — Name the three classes of people in Laconia. Which one alone had full political rights? What were the four parts of the government? State the powers of each.

## V. BEGINNING OF DEMOCRACY AT ATHENS

**132.** Consolidation of Attica. — *Athens was the only city in Attica* — a considerable territory. Like Sparta, Athens was the result of more consolidation than was common with Greek cities. In other districts as large as Attica or Laconia there were always groups of independent cities. Boeotia, for instance, contained twelve cities, jealous of one another; and Thebes,

the largest among them, could at best hope for only a limited leadership over her rivals.

In Attica, before history really began, the beginnings of several cities had been consolidated in one (§ 103). Indeed, consolidation had been carried even farther than with Sparta. Athens was the *home* of all the free inhabitants of Attica, not merely the *camp* of one ruling tribe.

**133. Favorable Conditions.** — Attica is one of the most easily defended districts of all Greece — against any force not absolutely overwhelming. It is a peninsula; and on the two land sides, where it borders Megaris and Boeotia, it is reached only through fairly difficult passes. These facts explain, in part, why Attica was the one spot of southern Greece not overrun by conquerors at the time of the Dorian migration. Naturally, it became a refuge for Ionian clans driven from the Peloponnesus. The richest and strongest of these were adopted into the tribes of Attica. Others became dependants. The frequent and peaceful introduction of new blood helped to make the people progressive and open to outside influence.

**134. Decline of the Homeric Kingship.** — Like other Greek cities, Athens lost her kings in the dim centuries before we have any real history. The nobles began to restrict the royal power about 1000 B.C. The king's title had been *king-archon*. Alongside the king-archon the nobles first set up, from among themselves, a *war-archon* (*polemarch*). Then they created a *chief-archon*, usually called *the Archon*, to act as judge and as chief executive of the government. After that, the king-archon was only the city-priest. In 752, the office was made elective, for ten-year terms. For some time longer the king-archon was always chosen from the old royal family; but finally the office was thrown open to any noble. At last, in 682 B.C., the archons were all made annual officers, and the number was increased to nine, because of the growing judicial work.

**135. Rule by the Nobles.** — The nobles were known as *Eupatrids* (well-born). They were the chiefs of the numerous clans in Attica. Their council was called *the Areopagus*, from the

name of the hill where it met. The Areopagus chose the archons (from nobles, of course), and ruled Attica. The other tribesmen had even less influence than in Homeric times. *They no longer had a political Assembly.*

**136. Economic<sup>1</sup> Oppression.** — The nobles tyrannized over the common tribesmen in economic matters. *Most of the land had come to belong to the nobles.* They tilled it mainly by tenants, who paid *five sixths* of the produce for rent. A bad season or hostile ravages compelled these tenants to borrow seed or food, and to mortgage themselves for payment. If a debtor failed to pay promptly, he and his family could be dragged off in chains and sold into slavery.

Besides the great landlords and their tenants, there was a class of small farmers owning their own lands; but often these men also were obliged to borrow of the nobles. In consequence, many of them passed into the condition of tenants. Aristotle (a later Greek writer) says:—

“The poor with their wives and children were the very bondsmen of the rich, who named them Sixth-men, because it was for this wage they tilled the land. The entire land was in the hands of a few. If the poor failed to pay their rents they were liable to be haled into slavery. . . . They were discontented also with every other feature of their lot, for, to speak generally, *they had no share in anything.*” — *Constitution of Athens*, 2.

**137. The first advance was to base political power in part upon wealth.** The supremacy of the nobles had rested largely on their superiority in war. They composed the “knights,” or heavy-armed cavalry of Attica. In comparison with this cavalry, the early foot soldiery was only a light-armed mob. But, before 650, the Athenians adopted the Dorian plan of a heavy-armed infantry (“hoplites”), with shield, helmet, and long spear. *The serried ranks of this infantry proved able to repel cavalry.* The importance of the nobles in war declined, and there followed some decrease in their political power.

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<sup>1</sup> “Economic” means “with reference to property,” or “with reference to the way of getting a living.” The word must not be confused with “economical.”

Each man furnished his own arms for war. So, in order that each might know just what military service was required from him, all tribesmen were divided into **four classes**, *according to their yearly income from land*.<sup>1</sup> The first and second classes (the richest ones) were obliged to serve as knights, or cavalry. Doubtless at first these were all nobles. The third class were to arm themselves as hoplites. The fourth class were called into the field less often, and only as light-armed troops.



GREEK SOLDIER.

This "census" was *designed only to regulate service in the army*, but it became a basis for the *distribution of political power*. All the heavy-armed soldiery — *the three higher classes* — came to have the right to vote on questions of peace and war, and in time they grew into a *new political Assembly*. This Assembly elected archons and other officers. *Thus political rights ceased to be*

*based wholly on birth, and became partly a matter of wealth.*

**138. Civil Strife.** — In general, however, the nobles seemed almost as safely intrenched under the new system by their wealth as they had been before by birth. Their rule continued selfish and incompetent; and nothing had been done to cure the sufferings of the poor. The people grew more and more bitter; and, at length, ambitious adventurers began to try to overthrow the oligarchy and make themselves tyrants. One young conspirator, *Cylon*, with his forces, actually seized the Acropolis, the citadel of Athens. The nobles rallied, and Cylon was defeated; but the ruling oligarchy had received a fright, and they now made a great concession (§ 139).

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<sup>1</sup> 500-measure men, 300-measure men, 200-measure men, and those whose income was less than 200 measures of wheat. (The Greek "measure" was a little more than half a bushel.)



**139. Draco: Written Laws.** — Until 621 B.C., Athenian law had been a matter of *ancient custom*. It was not written down, and much of it was known only to the nobles. All judges, of course, were nobles; and they abused their power in order to favor their own class. Therefore the Athenians clamored for a written code. They did not ask yet for *new* laws, but only that the old laws might be definitely fixed and known to all.

The nobles had long resisted this demand. But in 621, after the attempt of Cylon, they consented that *Draco*, one of the archons, should draw up a written code. This was done; and the “laws of Draco” were engraved on wooden blocks and set up where all might see them. Draco did not make new laws: he merely put old customs into fixed written form. The result was to make men feel how harsh and unfit the old laws were, — “*written in blood rather than ink*,” as was said in a later age. The Athenians now demanded new laws.

**140. Solon.** — Just at this time Athens produced a rare man who was to render her great service. *Solon* was a descendant of the old kings. In his youth he had been a trader to other lands, even going as far as Egypt (§ 23). He was already famous as a poet, a general, and a philosopher; and he was to show himself also a statesman.

Solon’s patriotism had been proven. At one time the internal quarrels had so weakened Athens that little Megara had captured Salamis. In control of this island, it was easy for Megara to seize ships trying to enter the Athenian ports. Efforts to recover this important place failed miserably; and, in despair, the Athenians had voted to put to death any one who should again propose the attempt. Solon shammed madness, — to claim a crazy man’s privilege, — and, appearing suddenly in the Assembly, recited a warlike, patriotic poem which roused his countrymen to fresh efforts. Solon was made general; and he recovered Salamis and saved Athens from ruin.

Now, in peril of civil war, the city turned naturally to Solon. He was known to sympathize with the poor. In his poems he had blamed the greed of the nobles and had pleaded for reconciliation between the classes. All trusted him, and the poor loved him. He was elected *Archon, with special authority*, to



make new laws and to remodel the government. This office he held for two years, 594 and 593 B.C.

**141. The "Shaking-off of Burdens."**—The first year Solon swept away economic evils. *Three measures righted past wrongs:*—

a. The old tenants were given full ownership of the lands which they had formerly cultivated for the nobles.<sup>1</sup>

b. All debts were canceled so as to give a new start.

c. All Athenians in slavery in Attica were freed.

*Two measures aimed to prevent a return of old evils:*—

d. It was made illegal to reduce Athenians to slavery.

e. To own more than a certain quantity of land was forbidden.

In later times the whole people celebrated these acts of Solon each year by a "Festival of the Shaking-off of Burdens."

**142. Political Reform.**—These economic changes resulted in political change, since political power was already based upon landed property. Up to the time of Solon, the nobles had owned most of the land. But now much of it had been *given* to the poor, and henceforth it was easy for any rich man to *buy* land. Many merchants now rose into the first class, while many nobles sank into other classes. Soon, the Eupatrid name disappeared.

Moreover, in the second year of his Archonship, *Solon introduced direct political changes which went far toward making Athens a democracy.*

a. *A Senate was created*, to prepare measures for the Assembly to act upon. The members were chosen each year *by lot*,<sup>2</sup> so that neither wealth nor birth could control the election. This new part of the government became the *guiding* part.

b. *The Assembly (§ 137) was enlarged both as to size and*

<sup>1</sup> In one of his poems, Solon speaks of "freeing the enslaved land," by removing the stone pillars which had marked the nobles' ownership.

<sup>2</sup> The lot in elections was regarded as an appeal to the gods, and its use was accompanied by religious sacrifices and by prayer. The early Puritans in New England sometimes used the lot in a similar way.

*power*. The "fourth class" (light-armed soldiery) were admitted to vote in it — though they were not allowed to hold office of any kind. This enlarged Assembly of all Athenian tribesmen *discussed* the proposals of the Senate and *decided* upon them; *elected* the archons; and *could try them for misgovernment* at the end of their year of office.

*c. The Areopagus* was no longer a council of nobles only. *It was composed of ex-archons*. Thus, it was elected, indirectly, by the Assembly. It had lost most of its powers to the Senate and Assembly; but it remained a court to try murder cases, and to exercise a supervision over the morals of the citizens, with power to impose fines for extravagance, insolence, or gluttony.

**143. Additional Measures.** — Solon also replaced Draco's bloody laws with a milder code; introduced a coinage (§ 70); made it the duty of each father to teach his son a trade; limited the wealth that might be buried with the dead; and restricted women from appearing in public.

**144. The sixth century B.C. was one of great progress in Athens.**

In 682 B.C., a few noble families still owned most of the soil, possessed all political power, and held the rest of the people in virtual slavery.

In 593 B.C., when Solon laid down his office, nearly all Athenian tribesmen were landowners. All were members of the political Assembly, which decided public questions.

*Some elements of aristocracy were left.* To hold office, a man had to possess enough wealth to belong to one of the three higher classes, and some offices were open only to the wealthiest class. But if this Athenian progress seems slow to us, we must remember that in nearly all the American states, for some time after the Revolutionary War, important offices and the right to vote were open only to men with property.

**145. Anarchy Renewed.** — The reforms of Solon did not end the fierce strife of factions. Bitter feuds followed between the *Plain* (wealthy landowners), the *Shore* (merchants), and the *Mountain* (shepherds and small farmers). Twice within ten years, disorder prevented the election of archons.

**146. Pisistratus, 560-527.** — From such anarchy the city was saved by *Pisistratus*. In 560 B.C.<sup>1</sup> this noble made himself tyrant, by help of the Mountain (the most democratic faction). Twice the aristocracy drove him into exile, once for ten years. But each time he recovered his power, almost without bloodshed, because of the favor of the poorer people.

His rule was mild and wise. He lived simply, like other citizens. He even appeared in a law court, to answer in a suit against him. And he always treated the aged Solon (his kinsman) with deep respect, despite the latter's bitter opposition. Indeed, *Pisistratus governed through the forms of Solon's constitution*,<sup>2</sup> and enforced Solon's laws, *taking care only to have his own friends elected to the chief offices*. He was more like the "boss" of a great political "machine" than like a "tyrant." During the last period of his rule, however, he did banish many nobles and guarded himself by mercenary soldiers.

Pisistratus encouraged commerce; enlarged and beautified Athens; built roads, and an aqueduct to bring a supply of water to the city from the hills; and drew to his court a brilliant circle of poets, painters, architects, and sculptors, from all Hellas. The first written edition of the Homeric poems is said to have been put together under his encouragement. During this same time, *Anacreon* (§ 155) wrote his graceful odes at Athens, and *Thespis* (§ 155) began Greek tragedy at the magnificent festivals there instituted to Dionysus (god of wine). The tyrant gave new splendor to the public worship, and set up rural festivals in various parts of Attica, to make country life more attractive. He divided the confiscated estates of banished nobles among landless freemen, and thus increased the number of peasant landholders. Attica was no longer torn by dissension.

"Not only was he in every respect humane and mild and ready to forgive those who offended, but in addition he advanced money to the poorer people to help them in their labors.

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<sup>1</sup> Two years before Cyrus became king of Persia.

<sup>2</sup> *Constitution*, here and everywhere in early history, means not a written document, as with us, but the general usages of government in practice.

“For the same reason [to make rural life attractive] he instituted local justices, and often made expeditions in person into the country to inspect it, and to settle disputes between persons, that they might not come to the city and neglect their farms. It was in one of these progresses, as the story goes, that Pisistratus had his adventure with the man in the district of Hymettus, who was cultivating the spot afterwards known as the ‘Tax-free Farm.’ He saw a man digging at very stony ground with a stake, and sent and asked what he got out of such a plot of land. ‘Aches and pains,’ said the man, ‘and out of these Pisistratus must get his tenth.’ Pisistratus was so pleased with the man’s frank speech and industry that he granted him exemption from taxes.”—ARISTOTLE, *Constitution of Athens*, 17.

**147. Expulsion of the Son of Pisistratus, 510 B.C.**—In 527, Pisistratus was succeeded by his sons Hippias and Hipparchus. Hipparchus, the younger brother, lived an evil life, and in 514 he was murdered because of a private grudge.<sup>1</sup> The rule of Hippias had been kindly, but now he grew cruel and suspicious, and Athens became ready for revolt.

*Clisthenes*, one of a band of exiled nobles, saw his opportunity to regain his home. The temple of Apollo at Delphi had just been burned, and Clisthenes engaged to rebuild it. He did so with great magnificence, using the finest of marble where the contract had called only for common limestone. After this, whenever the Spartans consulted the oracle, no matter what the occasion, they were always ordered by the priestess to “*first set free the Athenians.*” The Spartans had no quarrel with Hippias; but repeated commands from such a source could not be disregarded. In 510, a reluctant Spartan army, with the Athenian exiles, expelled the tyrant.

**148. Vigor of Free Athens.**—The Athenians were now in confusion again; but they were stronger than before the rule of Pisistratus, and better able to govern themselves. The oligarchy strove to regain its ancient control; but Clisthenes wisely threw his strength upon the side of the people, and drove out the oligarchs. The Thebans and Euboeans seized

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<sup>1</sup> Davis’ *Readings*, Vol. I, No. 53, gives the patriotic song of Athens that commemorated this event.

this time of confusion to invade Attica from two sides at once; but they were routed by a double engagement in one day. A Spartan army restored the oligarchs for a moment, but was itself soon besieged in the Acropolis and captured by the aroused democracy.

A century later an Athenian dramatist (Aristophanes, § 221) portrayed the Athenian exultation (and hinted some differences between Athenian and Spartan life) in the following lines:—

. . . “ For all his loud fire-eating,  
The old Spartan got a beating,  
And, in sorry plight retreating,  
Left his spear and shield with me.  
Then, with only his poor shirt on,  
And who knows what years of dirt on,  
With a bristling bush of beard,  
He slunk away and left us free.”

The Athenians had enjoyed little fame in war, “but now,” says Aristotle, “they showed that men will fight more bravely for themselves than for a master.” Indeed, they were not content simply to defend themselves. Chalcis in Euboea was stormed, and its trade with Thrace (§ 122) fell to Athens.

*Athens now began a new kind of colonization, sending four thousand citizens to possess the best land of Chalcis, and to serve as a garrison there. These men retained full Athenian citizenship. They were known as cleruchs, or out-settlers. In this way Athens found land for her surplus population, and fortified her influence abroad.*

During these struggles, Clisthenes proposed further reforms in the government. The people adopted his proposals, *and so made Athens a true democracy.* (See §§ 149-152.)

#### 149. There were four main evils for Clisthenes to remedy.

a. The constitution of Solon, though a great advance toward democracy, *had left the government still largely in the hands of the rich.* The poorest “class” (*which contained at least half of*



*all the citizens*) could not hold office; and the Assembly had not learned how to use its new powers.

b. The jealousy between the Plain, the Shore, and the Mountain (§ 145) still caused great confusion.

c. All voting was by clans; and there was strong temptation for each clan merely to rally around its own chief.

d. There was a bitter jealousy between the Athenian tribesmen (the citizens) and a large body of non-citizens. The presence of these calls for a further explanation.

**150. The Non-citizen Class.** — Solon's reforms had concerned tribesmen only. But in the ninety years between Solon and Clisthenes, *the growing trade of Athens had drawn many aliens there*. These men were enterprising and sometimes wealthy; but though they lived in the city, *they had no share in it*. No alien could vote or hold office, or sue in a law court (except through the favor of some citizen), or take part in a religious festival, or marry an Athenian, or even own land in Attica. The city might find it worth while to protect his property, in order to attract other strangers; but he had no secure rights. Nor could his son, or his son's son, or any later descendant acquire any rights merely by continuing to live in Athens.

A like condition was found in other Greek cities; but rarely were the aliens so large or so wealthy a class as in commercial Athens. Discontent might at any moment make them a danger. Clisthenes' plan was to take them into the state, and so make them strengthen it.

**151. Geographical Tribes.** — *Clisthenes began his work by marking off Attica into a hundred divisions, called demes*. Each citizen was enrolled in one of these, and his son after him. *Membership in a clan* had always been the proof of citizenship. Now that proof was to be found in this *deme-enrollment*.

The hundred demes were distributed among ten "tribes," or wards; but the ten demes of each tribe were not located close together. *They were scattered as widely as possible*, so as to include different interests. Voting in the Assembly was no longer by the old blood tribes, but by these ten new "territorial"

tribes. By this one device, Clisthenes remedied three of the four great evils of the time (*b, c, d*, in § 149).

(1) A clan could no longer act as a unit, since its members made parts, perhaps, of several "tribes." So the influence of the clan chiefs declined. (2) Men of the Shore and of the Mountain often found themselves united in the same tribe, and the old factions died out. (3) While Clisthenes was distributing citizens among the new geographical units, *he seized the chance to enroll the non-citizens also in the demes.* Thus, fresh, progressive influences were again adopted into Athenian life.

It must not be supposed, however, that aliens *continued* to gain admission in the future, as with us, by easy naturalization. The act of Clisthenes *applied only to those then in Athens, and to their descendants.* In a few years another alien class grew up, with all the old disadvantages.

**152. The Assembly** kept its old powers, and gained new ones. It began to deal with foreign affairs, taxation, and the details of campaigns. It no longer confined itself to proposals from the "Council of Five Hundred" (the new name for the Senate). Any citizen could move amendments or introduce new business. The Assembly now elected *ten "generals"* yearly, who took over most of the old authority of the archons.

These new arrangements corrected much of the first evil noted in § 149. *The "fourth class" of citizens was still not eligible to office.* Otherwise, Athens had become a democracy. To be sure, it took some time for the Assembly to realize its full power and to learn how to control its various agents; but its rise to supreme authority was now only a matter of natural growth.

Solon and Clisthenes were the two men who stood foremost in the great work of putting government into the hands of the people. The struggle in which they were champions is essentially the same contest that is going on to-day. The student will have little difficulty in selecting names, in America and in European countries, to put in the list which should be headed with the names of these two Athenians.

**153. Ostracism.** — One peculiar device of Clisthenes deserves mention. It was called *ostracism*, and it was designed to head off civil strife. Once a year the Assembly was given a chance to vote by ballot (on pieces of pottery, “*ostraka*”), each one against any man whom he deemed dangerous to the state. If six thousand citizens thought that *some one* ought to go into exile for the safety of the state, then that man had to go *against whom the largest number of the six thousand votes were cast*. Such exile was felt to be perfectly honorable; and when a man came back from it, he took at once his old place in the public regard.

EXERCISE: QUESTIONS ON THE GOVERNMENT. — *For the Eupatrid government.* — 1. What represented the monarchic element of Homer’s time? 2. What the aristocratic? 3. What the democratic? 4. Which element had made a decided gain in power? 5. Which had lost most? 6. Which of the three was least important? 7. Which most important?

*For the government after Solon.* — 1. What was the basis of citizenship? 2. What was the basis for distribution of power among the citizens? 3. Was the introduction of the Senate a gain for the aristocratic or democratic element? 4. What powers did the Assembly gain? 5. Which two of these powers enabled the Assembly to control the administration?

Students should be able to answer similar questions on the government after Clisthenes’ reforms. It would be a good exercise for the class to make out questions themselves.

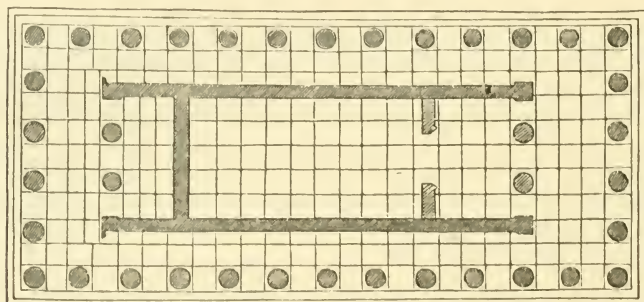
## VI. INTELLECTUAL DEVELOPMENT

**154. Architecture, painting, and sculpture** had not reached full bloom in the sixth century, but they had begun to show a character distinct from Oriental art. Their chief centers in this period were Miletus and Ephesus (in Ionia) and Athens. Architecture was more advanced than painting or sculpture. It found its best development, not in palaces, as in the old Cretan civilization, but in the temples of the gods. In every Greek city, the temples were the most beautiful and the most prominent structures.

The plan of the Greek temple was very simple. People did not gather within the building for service, as in our churches. They only brought offerings there. The inclosed part of the building, therefore, was small and rather dark, — containing only one or two rooms, for the statues of the god and the altar

and the safe-keeping of the offerings. It was merely the god's house, where people could visit him when they wished to ask favors.

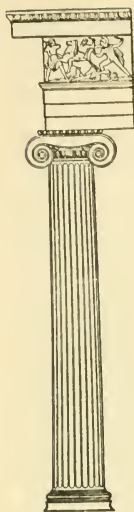
In shape, the temple was rectangular. The roof projected beyond the inclosed part of the building, and was supported not by the walls, but by a row of columns running around the four sides. The gables (*pediments*) in front and rear were low, and were filled with statuary, as was also the *frieze*, between the cornice and the columns. Sometimes there was a second frieze upon the walls of the building inside the colonnade.



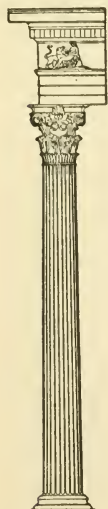
GROUND PLAN OF THE TEMPLE OF THESEUS AT ATHENS.

The building took much of its beauty from its colonnades; and the chief differences in the styles of architecture were marked by the columns and their capitals. According to differences in these features, a building is said to belong to the *Doric*, *Ionic*, or *Corinthian* "order."

In the *Doric* order the column has *no base* of its own, but rests directly upon the foundation from which the walls rise. The *shaft* is grooved lengthwise with some twenty flutings. The *capital* is severely simple, consisting of a circular band of stone, swelling up from the shaft, capped by a square block, without ornament. Upon the capitals rests a plain band of massive stones (*the architrave*), and above this is the *frieze*, which supports the roof. The frieze is divided at equal spaces by *tri-*



IONIC ORDER.



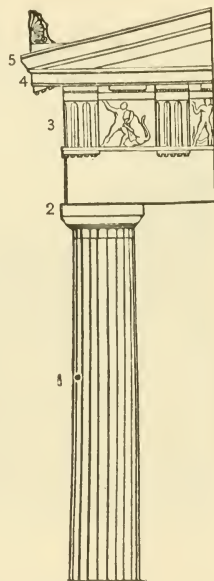
CORINTHIAN ORDER.

*glyphs*, a series of three projecting flutings; and the spaces between the triglyphs are filled with sculpture.

The Doric style is the simplest of the three orders. It is almost austere in its plainness, giving a sense of self-controlled power and repose. Sometimes it is called a *masculine* style, in contrast with the more ornate and *feminine* character of the Ionic order.

The *Ionic order* came into general use later. In this style, the column has a base arranged in three expanding circles. The shaft is *more slender* than the Doric. The swelling bell of the capital is often *nobly carved*, and it is surmounted by two spiral rolls. The frieze has *no triglyphs*: the sculpture upon it is one continuous band.

The *Corinthian order* is a later development and does not belong to the period we are now considering. It resembles the Ionian; but the capital is taller, lacks the spirals, and is more highly ornamented, with forms of leaves or animals. For illustrations of the Doric and Ionic orders, see also pages 158, 159, and especially page 212. For the Corinthian, see page 476.



DORIC COLUMN. — From the Temple of Theseus at Athens.

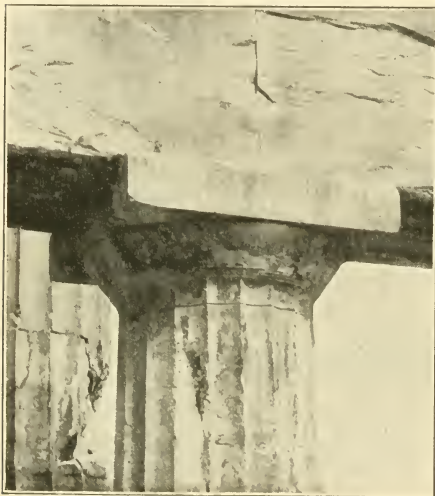
1, the shaft; 2, the capital; 3, the frieze; 4, cornice; 5, part of roof, showing the low slope.

**155. Poetry.** — In poetry there was more progress even than in architecture. The earliest Greek poetry had been made up of *ballads*, celebrating



wars and heroes. These ballads were stories in verse, sung by wandering minstrels. The greatest of such compositions rose to *epic poetry*, of which the *Iliad* and *Odyssey* are the noblest examples. Their period is called the *Epic Age*.

In the seventh and sixth centuries, most poetry consisted of odes and songs *in a great variety of meters*, — corresponding to



A DORIC CAPITAL. — From a photograph of a detail of the Parthenon. See § 219 for the date and history.

the more varied life of the time. Love and pleasure are the favorite themes, and the poems describe *feelings* rather than outward events. They were intended to be *sung* to the accompaniment of the lyre (a sort of harp). They are therefore called *lyrics*; and the seventh and sixth centuries are known as the *Lyric Age*.

It is possible to name here only a few of the many famous lyric poets of that age. *Sappho*, of Lesbos, wrote exquisite and melodious love songs, of which a few fragments survive. Her lover *Alcaeus* (another Lesbian poet) described her as “Pure Sappho, violet tressed, softly smiling.” The ancients were wont to call her “the poetess,” just as they referred to Homer as “the poet.” *Simonides* wrote odes to arouse Hellenic patriotism; *Anacreon* has been spoken of in connection with the brilliant court of Pisistratus. *Tyrtæus*, an Attic war-poet, wrote chiefly for the Spartans, and became one of their generals. *Corinna* was a woman poet of Boeotia. *Pindar*, the greatest of the lyric poets,

came from the same district. He delighted especially to celebrate the rushing chariots and glorious athletes of the Olympic games.

Two other great poets, representing another kind of poetry, belong to this same period. *Hesiod* of Boeotia lived about 800 B.C. He wove together into a long poem old stories of the creation and of the birth and relationship of the gods. This *Theogony* of Hesiod was the most important single work in early Greek literature, after the Homeric poems. Hesiod wrote also remarkable home-like poems on farm life (*Works and Days*).<sup>1</sup> The other writer was *Thespis*, who began dramatic poetry (plays) at Athens, under the patronage of Pisistratus.

**156. Philosophy.** — In the sixth century, too, Greek philosophy was born. Its home was in Ionia. There first the Greek mind set out to explain the origin of things. *Thales* of Miletus, “father of Greek philosophy,” taught that all things came from Water, or moisture. His pupil *Anaximenes* called Air, not Water, the universal “first principle.” *Pythagoras* (born at Samos, but teaching in Magna Graecia) sought the fundamental principle, not in any kind of matter, but in Number, or Harmony. *Xenophanes* of Ionia affirmed that the only *real* existence was that of God, one and changeless — “not in body like unto mortals, nor in mind.” The changing world, he said, did not really exist: it was only a deception of men’s senses. *Heracleitus* of Ephesus, on the other hand, held that “ceaseless change” was the very principle of things: the world, he taught, had evolved from a fiery ether, and was in constant flux.

Some of these explanations of the universe seem childish to us. They may represent honest attempts of men who had lost the primitive revelation. They do not in any way approach Christian philosophy. *This early philosophy, however, was closely related to early science.* *Thales*

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<sup>1</sup> This was really a textbook on farming, — the first textbook in Europe. Hesiod wrote it in verse, because prose writing in his day was unknown. The earliest composition of any people is usually in meter.

was the first Greek to foretell eclipses. (He could predict the period, but not the precise day or hour.) Those who laughed at philosophers, liked to tell of him that, while gazing at the heavens, he fell into a well. He may have obtained his knowledge of astronomy from Egypt, which country we know he visited (§ 32). *Anaximander*, another philosopher of Miletus,



WEST FRONT OF THE PARTHENON TO-DAY. Doric style. See § 219.

made maps and globes. The Pythagoreans naturally paid special attention to mathematics and especially to geometry; and to Pythagoras is ascribed the famous demonstration about the square on the hypotenuse of a right triangle.

The Pythagoreans connected "philosophy" particularly with *conduct*. The harmony in the outer world, they held, must be matched by a harmony in the soul of man. Indeed, all these sages taught lofty moral truths. (See Davis' *Readings*, Vol. I, No. 98.) Greek philosophy lifted itself far above the moral level of Greek religion.

**157. Summary of the Five Centuries.**—During the five centuries from 1000 to 500 B.C., the Hellenes had come to think of themselves as one people (though not as one nation), and

had developed a brilliant, jostling society. During more than half the period they had been busy sowing Hellenic cities broadcast along even the distant Mediterranean shores. They had found a capable military leadership in Sparta. They had everywhere rid themselves of the old monarchic rule, by a



WEST FRONT OF TEMPLE OF VICTORY AT ATHENS. — From the ruins to-day.  
Ionic style. See § 218.

long series of changes; and, in Athens in particular, they had gone far toward creating a true democracy. They had experienced an artistic and intellectual development *which made their civilization in many regards nobler and more promising than any the world had yet seen. Moreover, this civilization was to be part of our own.* The remains of Egyptian or Babylonian sculpture and architecture arouse our admiration and interest as curiosities; but they are foreign to us. With the remains of a Greek temple, or a fragment of a Greek poem, of the year 500, we feel at home. *It might have been built, or written, by our own people.*

158. The following table of dates shows the correspondence in time of leading events in the Oriental and the Greek world down to the period when the two worlds come into close relations. Down to about 800, dates are mostly estimates (§ 31). *This table is not given to be memorized, but merely to be read and referred to.*

B.C.	HELLAS	B.C.	THE EAST
		5000	Records of advanced Bronze cultures in valleys of Nile and Euphrates
3500	Rising Aegean "New Stone" culture	3400-2400	"Old Kingdom" in Egypt, centered at Memphis; Menes; Cheops; pyramids
2500	Bronze culture in Crete and other Aegean centers	2800	Sargon: empire from Euphrates to Mediterranean
2500 or 2400	Destruction of Schliemann's "Troy" (the "Second City")	2400-2000	"Middle Kingdom" in Egypt, centered at Thebes; Lake Moeris; Red Sea canal; commerce with Crete
		2234	Beginning of recorded astronomical observations at Babylon (§ 49)
2000 (?)	"Minos of Crete"	2000	Abraham emigrates from Ur
		2000-1600	Egyptian Decline: Hyksos; Hebrews enter Egypt
		1917 (?)	Hammurabi: "First Babylonian" Empire; voluminous cuneiform literature
1600	Phoenicians in the Aegean	1600-1330	"New Empire" in Egypt
1500-1200	Achaean conquests		
1500	Destruction of Knossos	1475	Egyptian brief conquest of the East: <i>first union of the Oriental world</i>
1300	Destruction of Mycenae	1320	Hebrew exodus
1200	Destruction of Homer's "Troy" (the "Sixth City")		
1100	Homeric Poems	1100	Beginnings of Assyrian Empire — Tiglath-Pileser I



HELLAS ( <i>continued</i> )	THE EAST ( <i>continued</i> )
1000 Dorian conquests	1055-975 David and Solomon
900 Rise of Sparta	1000 (?) Zoroaster
900-800 Ionian colonization	
800-650 Greek colonization of Mediterranean coasts	850 (?) Carthage founded
776 First recorded Olympiad	745 True Assyrian Empire — Tig- lath-Pileser II
700-500 "Age of Tyrants"	722 Sargon carries the Ten Tribes of Israel into captivity
	672 Assyria conquers Egypt: <i>sec-</i> <i>ond union of Oriental world</i>
	653-525 Last period of Egyptian independence — open to Greeks; visits by Solon and Thales; circumnavigation of Africa
650-500 "Lyric Age"	650 (?) First coinage, in Lydia
	630 Scythian ravages
	625-538 Second Babylonian Em- pire: Babylonian captivity of the Jews
594-593 Solon's reforms	556 Croesus, king in Lydia
560-527 Pisistratus	558-529 Cyrus the Great founds Persian Empire — <i>third un-</i> <i>ion of the Oriental World</i>
510 Expulsion of Tyrants from Athens	

### 500 Ionian Revolt (§§ 164, 165)

(*Eastern and Western civilizations in conflict*)

FOR FURTHER READING. — *Specially suggested*: (1) Davis' *Readings*, Vol. I, Nos. 40-56. These very nearly fit in with the order of treatment in this book, and several numbers have been referred to in footnotes. It is desirable for students each day to consult the *Readings*, to see whether they can find there more light on the lesson in *this* book.

(2) Bury (*on colonization*), 86-106, 116-117; (*on Sparta*), 120-134; (*on "Lycurgus"*), 134-135; (*on certain tyrants*), 149-155; (*oracles and festivals*), 159-161; (*work of Solon*), 180-189.

EXERCISE. — Distinguish between *Sparta* and *Laconia*. How did the relation of *Thebes* to *Boeotia* differ from that of *Sparta* to *Laconia*? Which of these two relations was most like that of *Athens* to *Attica*? Have you any buildings in your city in which Greek columns are used? Of which order, in each case? (Take several leading buildings in a large town.) Explain the following terms: constitution; Helot; Eupatrid; tyrant; Lycurgus; Clisthenes; Areopagus; archon; deme; clan; tribe; a "tribe of Clisthenes."

(To *explain* a term, in such an exercise, is to make such statements concerning it as will at least prevent the term being confused with any other. Thus if the term is *Solon*, it will not do to say, "A Greek lawgiver," or "A lawgiver of the sixth century B.C." The answer *must* at least say, "An *Athenian* lawgiver of about 600 B.C."; and it *ought* to say, "An *Athenian* lawgiver and *democratic reformer* of about 600 B.C." Either of the first two answers is worth *zero*.)

## CHAPTER XII

### THE PERSIAN WARS

We have now reached a point where the *details* of Greek history are better known, and where a more connected *story* is possible. This story begins with the *Persian Wars*.

#### THE TWO ANTAGONISTS

**159. Persia.** — In §§ 69–77, we saw how — within a time no longer than an average human life — Persia had stretched its rule over the territory of all former Oriental empires, besides adding vast regions before unknown. By 500 B.C. (the period to which we have just carried Greek history), Persia reached into the peninsula of Hindoostan in Asia, and, across Thrace, up to the Greek peninsula in Europe (map, after page 84). On this western frontier lay the scattered groups of Greek cities, bustling and energetic, but small and disunited. *The mighty world-empire now advanced confidently to add these little communities to its dominions.*

Persia, in many ways, was the noblest of the Asiatic empires; but its civilization was distinctly Oriental (with the general character that has been noted in §§ 80 ff.). The Greek cities, between 1000 and 500 B.C., had created a wholly different sort of culture, which we call European, or Western (§§ 82, 86). *East and West now joined battle.* The Persian attack upon Greece began a contest between two worlds, which has gone on, at times, ever since, — with the present “Eastern Question” and our Philippine question for latest chapters.

**160. Three sections of Hellas** were prominent in power and culture: *the European peninsula*, which we commonly call Greece; *Asiatic Hellas*, with its coast islands; and *Sicily and Magna Graecia* (§ 122). Elsewhere, the cities were too scattered, or too small, or too busy with their own defense against

surrounding savages, to count for much in the approaching contest. Asiatic Hellas fell easily to Persia before the real struggle began. Then the two other sections were attacked simultaneously, Greece by Persia, Sicily by Carthage.

Carthage was a Phoenician colony on the north coast of Africa (see map after page 132). It had built up a considerable empire in the western Mediterranean; and, in Sicily, it had already, from time to time, come into conflict with Greek colonies. Sicily was an important point from which to control Mediterranean trade. Carthage now made a determined attempt to drive out her rivals there.

The Greeks believed that the Persian king urged Carthage to take this time for attack, so that Magna Græcia and Sicily might not be able to join the other Greeks in resisting the main attack from Persia. At all events, such was the result. The Greek cities in Sicily and Italy were ruled by tyrants. These rulers united under *Gelon* of Syracuse, and repelled the Carthaginian onset. *But the struggle kept the Western Greeks from helping their kinsmen against the Persians.*

**161. Conditions in Greece** itself at this critical moment were unpromising. The forces that could be mustered against the master of the world were small at best; but just now they were further divided and wasted in internal struggles. Athens was at war with Aegina and with Thebes; Sparta had renewed an ancient strife with Argos (§ 96), and had crippled her for a generation by slaying in one battle almost the whole body of adult Argives.<sup>1</sup> Phocis was engaged in war with Thessalians on one side and Boeotians on the other. Worse than all this, many cities were torn by cruel class strife at

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<sup>1</sup> The old men and boys, however, were still able to defend Argos itself against Spartan attack. This touches an important fact in Greek warfare: *a walled city could hardly be taken by assault*; it could fall only through extreme carelessness, or by treachery, or starvation. *The last danger did not often exist.* The armies of the besiegers were made up of citizens, not of paid troops; and they could *not keep the field long themselves.* They were needed at home, and it was not easy for them to secure food for a long siege.





## OPENING OF THE STRUGGLE IN IONIA

**163. Conquest of the Ionian Greeks.**—For two centuries before 500 B.C., the Asiatic Hellenes excelled all other branches of the Greek race in culture. Unfortunately for them, the empire of Lydia arose near them. That great state was unwilling to be shut off from the Aegean by the Greek cities, and it set out to conquer them. For some time, the little Greek states kept their independence; but when the energetic Croesus (§ 70) became king of Lydia, he subdued all the cities on the coast of Asia Minor. Croesus, however, was a warm admirer of the Greeks, and his rule over them was gentle. They were expected to acknowledge him as their over-lord and to pay a small tribute in money; but they were left to manage their own affairs at home, and were favored in many ways.

When Cyrus the Persian attacked Croesus (§ 72), the Asiatic Greeks fought gallantly for Lydia. After the overthrow of Croesus, they tried to come to terms with Cyrus. Cyrus was angry because they had refused his invitations to join him in the war, and he would make them no promises. Fearing severe punishment, they made a brief struggle for independence. They applied, in vain, to Sparta for aid. Then Thales (§ 156) suggested a federation of all Ionia, with one government and one army; but the Greeks could not rise to so wise a plan (cf. § 104). So the Ionian cities fell, one by one, before the arms of Cyrus; and under Persian despotism their old leadership in civilization soon vanished.

**164. The "Ionian Revolt," 500 B.C.**—The Persian conquest took place about 540 B.C. Before that time the Ionians had begun to get rid of tyrants. But the Persians set up a tyrant again in each city, as the easiest means of control. (This shows something of what would have happened in Greece itself, if Persia had won in the approaching war.) Each tyrant knew that he could keep his power only by Persian support.

In the year 500, by a general rising, the Ionians deposed their tyrants once more, formed an alliance with one another,

and broke into revolt against Persia. Another appeal to Sparta<sup>1</sup> for help proved fruitless; but Athens sent twenty ships, and little Eretria sent five. "These ships," says Herodotus, "were the beginnings of woes, both to the Greeks and to the barbarians."

At first the Ionians and their allies were successful. They even took Sardis, the old capital of Lydia, far in the interior. But treachery and mutual suspicion were rampant; Persian gold was used skillfully; and one defeat broke up the loose Ionian league. Then the cities were again subdued, one by one, in the five years following.

FIRST TWO ATTACKS UPON THE EUROPEAN GREEKS  
(492-490 B.C.)

**165.** What was the relation of the Ionian Revolt to the Persian invasion of Greece? According to legend, the Persian king attacked Greece to punish Athens for sending aid to the Ionian rebels. Herodotus says that Darius (§ 76) was so angered by the sack of Sardis that, during the rest of his life, he had a herald cry out to him thrice each day at dinner, — "O King, remember the Athenians!" This story has the appearance of a later invention, to flatter Athenian vanity. Probably Athens *was* pointed out for special vengeance, by her aid to Ionia; *but the Persian invasion would have come, anyway*, and it would have come some years sooner, had not the war in Ionia kept the Persians busy.

The expanding frontier of the Persian empire had reached

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<sup>1</sup> The story of the appeal to Sparta is told pleasantly by Herodotus (extract in Davis' *Readings*, Vol. I, No. 57). It should be made a topic for a *special report* by some student to the class. (This seems a good place to call the attention of teachers to one feature of the present textbook. The story just referred to might easily be put into the text; but it would take up much space; and though interesting, it has little historical value. At least, it is in no way essential for understanding the rest of the history. More important still, — any student who has Herodotus accessible can tell the story as well as this book could do it. *This is the kind of outside reading that any student likes to do, and a kind that any student is perfectly able to do.*)

Thessaly just before 500 B.C., and the same motives that had carried Persian arms through Thrace and Macedonia would have carried them on into Greece. Persia was still in full career of conquest. The Greek peninsula was small; but its cities were becoming wealthy, and Persia coveted them for their ships and their trade. *The real significance of the Ionian war was that it helped to delay the main Persian onset until the Greeks were better prepared. The Athenians had been wise, as well as generous, in aiding the Ionians.*

**166. First Expedition against Greece, 492 B.C. Mount Athos.**—Immediately after the end of the Ionian revolt Darius began vast preparations for the invasion of Greece. A mighty army was gathered at the Hellespont under *Mardonius*, son-in-law of the king; and a large fleet was collected. This was to sail along the coast, in constant touch with the army, and furnish it, day by day, with provisions and other supplies. In 492, these forces set out, advancing along the shores of the Aegean. But the army suffered from constant attacks by the savage Thracian tribes; and finally, as the fleet was rounding the rocky promontory of Mount Athos, a terrible storm dashed it to pieces. With it were wrecked all hopes of success. Mardonius had no choice but to retreat into Asia.

**167. Second Expedition, 490 B.C. Marathon.**—This failure filled Darius with wrath. Such a check in an expedition against the petty Greek states was wholly unexpected. Mardonius, though an able general, was disgraced, and preparations were begun for a new expedition.

Meantime, in 491, heralds were sent to all the Greek cities to demand "earth and water," in token of submission. The islands in the Aegean yielded at once. In continental Greece the demand was in general quietly refused; but, in Athens and Sparta, indignation ran so high that even the sacred character of ambassadors did not save the messengers. At Athens they were thrown into a pit, and at Sparta into a well, and told to "take thence what they wanted."

In the spring of 490, the Persians were ready for the second

expedition. This time, taking warning from the disaster at Mount Athos, the troops were embarked on a mighty fleet, which proceeded directly across the Aegean. Stopping only to receive the submission of certain islands by the way, the fleet reached the island of Euboea without a check.

There Eretria (§ 164) was captured, through treachery. The city was destroyed, and most of the people were sent in chains to Persia. Then the Persians landed on the plain of *Marathon* in Attica, to punish Athens. Hippias, the exiled tyrant (§ 147), was with the invaders, hoping to get back his throne as a servant of Persia; and he had pointed out this admirable place for disembarking the Persian cavalry.

At first most of the Athenians wished to fight only behind their walls. Sooner or later, this must have resulted in ruin, especially as there were some traitors within the city hoping to admit Hippias. Happily *Miltiades*, one of the ten Generals (§ 152), persuaded the commanders to march out and attack the Persians at once.<sup>1</sup>

From the rising ground where the hills of Mount Pentelicus meet the plain, the ten thousand Athenian hoplites faced the Persian host for the first struggle between Greeks and Asiatics on European ground. Sparta had promised aid; and, at the first news of the Persian approach, a swift runner (Phidippides) had raced the hundred and fifty miles of rugged hill country to implore Sparta to hasten. He reached Sparta on the second day; but the Spartans waited a week, on the ground that an old law forbade them to set out on a military expedition before the full moon. The Athenians felt bitterly that Sparta was ready to look on, not unwillingly, while the "second city in Greece" was destroyed.

At all events, Athens was left to save herself (and our Western world) as best she could, with help from only one city. This was heroic little *Plataea*, in Boeotia, near by. Athens had sometimes protected the democratic government of that

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<sup>1</sup> This story should be read in Herodotus, or, even better in some ways, in the extracts in Davis' *Readings*, with Dr. Davis' admirable introductions.

city from attack by the powerful oligarchs of Thebes. The Plataeans remembered this gratefully, and, on the eve of the battle, marched into the Athenian camp with their full force of a thousand hoplites. Then Athenians and Plataeans won a marvelous victory over perhaps ten times their number<sup>1</sup> of the most famous soldiery in the world. The result was due to the generalship of Miltiades, and to the superior equipment of the Greek hoplite.

Miltiades drew out his front as thin as he dared, to prevent the long Persian front from overlapping and "flanking" him.



PLAN OF MARATHON. Cf. map, page 184.

To accomplish this, he weakened his center daringly, so as to mass all the men he could spare from there in the wings. He meant these wings to bear the brunt of battle, and ordered them to advance more rapidly than the thin center. Then he moved his forces down the slope toward the Persian lines.

While yet an arrow's flight distant, the advancing Greeks broke into a run, according to Miltiades' orders, so as to cover the rest of the ground before the Persian archers could get in their deadly work. Once at close quarters, the heavy weapons of the Greeks gave them overwhelming advantage. Their dense, heavy array, charging with long, outstretched spears, by its sheer weight broke the light-armed Persian lines, which were

<sup>1</sup> The figures, on the next page, for the slain, are probably trustworthy; but all numbers given for the Persian army, in this or other campaigns, are guesses. Ancient historians put the Persians at Marathon at from a quarter to half a million. Modern scholars are sure that no ancient fleet could possibly carry any considerable part of such a force, — and, indeed, it is clear that the ancient authorities had no basis for their figures. Modern guesses — they are nothing better — put the Persian force at Marathon all the way from 100,000 down to 20,000.



utterly unprepared for conflict on such terms. The Persians fought gallantly, as usual; but their darts and light scimetars made little impression upon the heavy bronze armor of the Greeks, while their linen tunics and wicker shields counted for little against the thrust of the Greek spear. For a time, it is true, the Greek center had to give ground; but the two



MARATHON TO-DAY. — From a photograph. The camera stood a little above the Athenian camp in the Plan on the opposite page. That camp was in the first open space in the foreground, where the poplar trees are scattered. The land beyond the strip of water is the narrow peninsula running out from the "Marsh" in the Plan.

wings, having routed the forces in front of them, wheeled upon the Persian center, crushing upon both flanks at the same moment, and drove it in disorder to the ships. One hundred ninety-two Athenians fell. The Persians left over sixty-four hundred dead upon the field.

The Athenians tried also to seize the fleet; but here they were repulsed. The Persians embarked and sailed safely away. They took a course that might lead to Athens. Moreover, the

Greek army had just seen sun-signals flashing to the enemy from some traitor's shield in the distant mountains; and Miltiades feared them to be an invitation to attack the city in the absence of the army. To check such plots, he sent the runner Phidippides to announce the victory to Athens. Already exhausted by the battle, Phidippides put forth supreme effort, raced the twenty-two miles of mountain road from Marathon, shouted exultantly to the eager, anxious crowds, — "Ours the victory," — and fell dead.<sup>1</sup>

Meanwhile Miltiades was hurrying the rest of his wearied army, without rest, over the same road. Fortunately the Persian fleet had to sail around a long promontory (map, page 180), and when it appeared off Athens, the next morning, Miltiades and his hoplites had arrived also. The Persians did not care to face again the men of Marathon; and the same day they set sail for Asia.<sup>2</sup>

**168. Importance of Marathon.**—Merely as a military event Marathon is an unimportant skirmish; but, in its results upon human welfare, it is among the few really "decisive" battles of the world. Whether Egyptian conquered Babylonian, or Babylonian conquered Egyptian, mattered little in the long run. Possibly, whether Spartan or Athenian prevailed over the other mattered not much more. But it did matter whether or not the huge, inert *East* should crush the new life out of the *West*. Marathon decided that the West should live on.

For the Athenians themselves, Marathon began a new era. Natural as the victory came to seem in later times, it took high courage on that day to stand before the hitherto unconquered Persians, even without such tremendous odds. "The Athenians," says Herodotus, "were the first of the Greeks to face

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<sup>1</sup> The student will like to read, or to hear read, Browning's poem, *Phidippides*, with the story of both runs by this Greek hero. Compare this story with Herodotus' account in Davis' *Readings*, Vol. I, No. 59. The famous run from the battlefield to the city is the basis of the modern "Marathon" race, in which champion athletes of all countries compete.

<sup>2</sup> The full story of this battle should be read as Herodotus tells it. It is given in Davis' *Readings*, Vol. I, Nos. 59, 60.

the Median garments, . . . whereas up to this time the very name of Mede [Persian] had been a terror to the Hellenes." *Athens broke the spell for the rest of Greece*, and grew herself to heroic stature in an hour. The sons of the men who conquered on that field could find no odds too crushing, no prize too dazzling, in the years to come. It was now that the Athenian character first showed itself as Thucydides described it a century later: "The Athenians are the only people who succeed to the full extent of their hope, *because they throw themselves without reserve into whatever they resolve to do.*"

#### ATHENS — FROM MARATHON TO THERMOPYLAE

**169. Internal Faction Crushed.** — Soon after Marathon, Egypt revolted against Persia. *This gave the Greeks ten years more for preparation*; but, except in Athens, little use was made of the interval. In that city the democratic forces grew stronger and more united, while the oligarchs were weakened.

One incident in this change was the ruin of Miltiades, the hero of Marathon. Miltiades was originally an Athenian noble who had made himself tyrant of Chersonesus (map after page 94). Not long before the Persian invasion, he had brought upon himself the hatred of the Great King,<sup>1</sup> and had fled back to Athens. Here he became at once a prominent supporter of the oligarchic party. The democrats tried to prosecute him for his previous "tyranny"; but the attempt failed, and when the Persian invasion came, the Athenians were fortunate in having his experience and ability to guide them. Soon after Marathon, however, Miltiades failed in an expedition against Paros, into which he had persuaded the Athenians; and then the hostile democracy secured his overthrow. He was condemned to pay an immense fine, and is said to have died soon afterward in prison.

*This blow was followed by the ostracism of some oligarchic leader each season for several years, until that party was utterly*

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<sup>1</sup>Report the story from Herodotus, if a translation is accessible.

broken. Thus Athens was saved from its most serious internal dissension.

**170. Themistocles makes Athens a Naval Power.** — The victorious democrats at once divided into new parties. The more moderate section was content with the constitution of Clisthenes and was disposed to follow old customs. Its leader was *Aristides*, a calm, conservative man, surnamed “the Just.” The radical wing, favoring new methods and further change, was led by *Themistocles*. Themistocles was sometimes less scrupulous and upright than Aristides, but he was one of the most resourceful and far-sighted statesmen of all history.

Themistocles desired passionately one great departure from past custom in Athenian affairs. He wished to make Athens a naval power. *He saw clearly that the real struggle with Persia was yet to come, and that the result could be decided by victory on the sea.* Such victory was more probable for the Greeks than victory on land. Huge as the Persian empire was, it had no seacoast except Egypt, Phoenicia, and Ionia. It could not, therefore, so vastly outnumber the Greeks in ships as in men; and if the Greeks could secure command of the sea, Persia would be unable to attack them at all.

But this proposed naval policy for Athens broke with all tradition, and could not win without a struggle. Seafarers though the Greeks were, up to this time they had not used ships much in war. Attica, in particular, had almost no navy. The party of Aristides wished to hold to the old policy of fighting on land, and they had the glorious victory of Marathon to strengthen their arguments. Feeling ran high. Finally, in 483, the leaders agreed to let a vote of ostracism decide between them. Fortunately, Aristides was ostracized (§ 153), and for some years the influence of Themistocles was the strongest power in Athens.

While the voting was going on (according to Herodotus) a stupid fellow, who did not know Aristides, asked him to write the name Aristides on the shell he was about to vote. Aristides did so, asking, however, what harm Aristides had ever done the man. “No harm,” replied the voter; “in

deed, I do not know him; but I am tired of hearing him called 'the Just.' ” Read the other anecdotes about Aristides in Davis' *Readings*, Vol. I, No. 61.

Themistocles at once put his new policy into operation. Rich veins of silver had recently been discovered in the mines of Attica. These mines *belonged to the city*, and a large revenue from them had accumulated in the public treasury. It had been proposed to divide the money among the citizens; but Themistocles persuaded his countrymen to reject this tempting plan, and instead to build a great fleet. Thanks to this policy, in the next three years Athens became the greatest naval power in Hellas. The decisive victory of Salamis was to be the result (§ 179).

#### THE THIRD ATTACK, 480-479 B.C.

**171. Persian Preparation.** — Meantime, happily for the world, the great Darius died, and the invasion of Greece fell to his feeblor son, *Xerxes*. Marathon had proved that no Persian fleet by itself could transport enough troops; so the plan of Mardonius' expedition (§ 166) was tried again, *but upon a larger scale, both as to army and fleet*.

To guard against another accident at Mt. Athos, a canal for ships was cut through the isthmus at the back of that rocky headland, — a great engineering work that took three years. Meantime, supplies were collected at stations along the way; the Hellespont was bridged with chains of boats covered with planks;<sup>1</sup> and at last, in the spring of 480, Xerxes in person led a mighty host of many nations into Europe.

Ancient reports put the Asiatics at from one and a half million to two million soldiers, with followers and attendants to raise the total to five millions. Modern critics think Xerxes may have had some half-million troops, with numerous followers. In any case, the numbers vastly exceeded those which the Greeks could bring against them. A fleet of twelve hundred ships accompanied the army.

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<sup>1</sup> Read Herodotus' story of Xerxes' wrath when the first bridge broke, and how he ordered the Hellespont to be flogged (Davis' *Readings*, Vol. I, No. 64).



**172. The Greek Preparation.** — *The danger forced the Greeks into something like common action:* into a greater unity, indeed, than they had ever known. Sparta and Athens joined in calling a *Hellenic congress* at Corinth, on the isthmus, in 481 B.C. The deputies that appeared bound their cities by oath to aid one another, and pledged their common efforts to punish any states that should join Persia. Ancient feuds were pacified. Plans of campaign were discussed, and Sparta was formally recognized as leader. In spite of Athens' recent heroism, the belief in Sparta's invincibility in war was too strong to permit any other choice.

Messengers were sent also to implore aid from outlying portions of Hellas, but with little result. Crete excused herself on a superstitious scruple. Corcyra promised a fleet, but took care it should not arrive; and the Greek tyrants in Sicily and Magna Graecia had their hands full at home with the Carthaginian invasion (§ 160).

The outlook was full of gloom. Argos, out of hatred for Sparta, and Thebes, from jealousy of Athens, had refused to attend the congress, and were ready to join Xerxes. Even the Delphic oracle, which was of course consulted in such a crisis, predicted ruin and warned the Athenians in particular to flee to the ends of the earth.

**173. The Lines of Defense.** — Against a land attack the Greeks had three lines of defense. The first was at the Vale of Tempe near Mount Olympus, where only a narrow pass opened into Thessaly. The second was at Thermopylae, where the mountains shut off northern from central<sup>1</sup> Greece, except for a road only a few feet in width. The third was behind the Isthmus of Corinth.

**174. Plan of Campaign.** — At the congress at Corinth *the Peloponnesians had wished selfishly to abandon the first two lines.* They urged that all patriotic Greeks should retire at once within the Peloponnesus, the final citadel of Greece, and for-

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<sup>1</sup> For these terms, see map study, page 99.

tify the isthmus by an impregnable wall. This plan was as foolish as it was selfish. Greek troops might have held the isthmus against the Persian land army; but the Peloponnesus was readily open to attack by sea, and the Persian fleet would have found it easier here than at either of the other lines of defense to land troops in the Greek rear, *without losing touch with its own army*. Such a surrender of two thirds of Greece, too, would have meant a tremendous reinforcement of the enemy by excellent Greek soldiery. Accordingly, *it was finally decided to resist the entrance of the Persians into Greece by meeting them at the Vale of Tempe*.

**175. The Loss of Thessaly.**—Sparta, however, had no gift for going to meet an attack, but must always await it on the enemy's terms. A hundred thousand men should have held the Vale of Tempe; but only a feeble garrison was sent there, and it retreated before the Persians appeared. Through Sparta's incapacity for leadership, Xerxes entered Greece without a blow. Then the Thessalian cities, deserted by their allies, joined the invaders with their powerful cavalry.

**176. Thermopylae: Loss of Central Greece.**—This loss of Thessaly made it evident, even to Spartan statesmen, that to abandon central Greece would strengthen Xerxes further; and it was decided in a half-hearted way to make a stand at Thermopylae. The pass was only some twenty feet wide between the cliff and the sea, and the only other path was one over the mountain, equally easy to defend. Moreover, the long island of Euboea approached the mainland just opposite the pass, so that the Greek fleet *in the narrow strait* could guard the land army against having troops landed in the rear.

The Greek fleet at this place numbered 270 ships. Of these the Athenians furnished half. The admiral was a Spartan, though his city sent only sixteen ships. The land defense had been left to the Peloponnesian league. This was the supremely important duty; but the force, which Sparta had sent to attend to it, was shamefully small. The Spartan king, *Leonidas*, held the pass with three hundred Spartans and a few thousand

allies. *The main force of Spartans was again left at home, on the ground of a religious festival.*

The Persians reached Thermopylae without a check. Battle was joined at once on land and sea, and raged for three days. Four hundred Persian ships were wrecked in a storm, and the rest were checked by the Greek fleet in a sternly contested con-



THERMOPYLAE.

From a photograph: to show the steepness of the mountain side.

flict at *Artemisium*. On land, Xerxes flung column after column of chosen troops into the pass, to be beaten back each time in rout. But on the third night, *Ephialtes*, “the Judas of Greece,” guided a force of Persians over the mountain path, which the Spartans had left only slightly guarded. Leonidas knew that he could no longer hold his position. He sent home his allies; but he and his three hundred Spartans remained to die in the pass which their country had given them

to defend. They charged joyously upon the Persian spears, and fell fighting, to a man.<sup>1</sup>

Sparta had shown no capacity to command in this great crisis. Twice her shortsightedness had caused the loss of vital positions. But at Thermopylae her citizens had set Greece an example of calm heroism that has stirred the world ever since. In later times the burial place of the Three Hundred was marked by this inscription, "Stranger, go tell at Sparta that we lie here in obedience to her command."

**177. Destruction of Athens.** — Xerxes advanced on Athens and was joined by most of central Greece. The Theban oligarchs, in particular, welcomed him with genuine joy. The Peloponnesians would risk no further battle outside their own peninsula. They withdrew the army, and fell back upon their first plan of building a wall across the isthmus. *Athens was left open to Persian vengeance.*

The news threw that city into uproar and despair. The Delphic oracle was appealed to, but it prophesied utter destruction. Themistocles (perhaps by bribery) finally secured from the priestess an additional prophecy, that when all else was destroyed, "wooden walls" would still defend the Athenians. Many citizens then wished to retire within the wooden palisade of the Acropolis; but Themistocles, the guiding genius of the stormy day, persuaded them that the oracle meant the "wooden walls" of their ships.

The Greek fleet had withdrawn from Artemisium, after the Persians won the land pass; and the Spartan admiral was bent upon retiring at once to the position of the Peloponnesian army, at the isthmus. By vehement entreaties, Themistocles persuaded him to hold the whole fleet for a day or two at Athens, to help remove the women and children and old men to Salamis and other near-by islands. More than 200,000

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<sup>1</sup>One Spartan, who had been left for dead by the Persians, afterward recovered and returned home. But his fellow-citizens treated him with pitying contempt; and at the next great battle, he sought and found death, fighting in the front rank.

people had to be moved from their homes. There was no time to save property. The Persians marched triumphantly through Attica, burning villages and farmsteads, and laid Athens and its temples in ashes.



G, the Greek fleet at Salamis. PPP, the Persian fleet. X, the Throne of Xerxes. (The "Long Walls" were not built until later; § 200.)

**178. Strategy of Themistocles.** — But Themistocles, in delaying the retreat of the fleet, planned for more than escape. *He was determined that the decisive battle should be a sea battle, and that it should be fought where the fleet then lay.* No other spot so favorable could be found. The narrow strait between the Athenian shore and Salamis would embarrass the Persian numbers, and help to make up for the small numbers of the Greek ships. Themistocles saw, too, that if they withdrew to



Corinth, as the Peloponnesians insisted, all chance of united action would be lost. The fleet would break up. Some ships would sail home to defend their own island cities; and others, like those of Megara and Aegina, feeling that their cities were deserted, might join the Persians.

The fleet had grown now to 378 ships. The Athenians furnished 200 of these. With wise and generous patriotism, they had yielded the chief command to Sparta, but of course Themistocles carried weight in the council of captains. It was



THE BAY OF SALAMIS.—From a photograph.

he who, by persuasion, entreaties, and bribes, had kept the navy from abandoning the land forces at Thermopylae, before the sea fight off Artemisium. A similar but greater task now fell to him. Debate waxed fierce in the all-night council of the captains. Arguments were exhausted, and Themistocles had recourse to threats. The Corinthian admiral sneered that the allies need not regard a man who no longer represented a Greek city. The Athenian retorted that he represented two hundred ships, and could make a city, or take one, where he chose; and, by a threat to sail away to found a new Athens in Italy, he forced the allies to remain. Even then the decision would have been reconsidered, had not the wily Themistocles made use of a strange stratagem. With pretended friendship,

he sent a secret message to Xerxes, notifying him of the weakness and dissensions of the Greeks, and *advising him to block up the straits to prevent their escape.*

Xerxes took this treacherous advice. Aristides, whose ostracism had been revoked in the hour of danger, and who now slipped through the hostile fleet in his single ship to join his countrymen, brought the news that they were surrounded. *There was now no choice but to fight.*

**179. The Battle of Salamis.**—The Persian fleet was twice the size of the Greek, and was itself largely made up of Asiatic Greeks, while the Phoenicians and Egyptians, who composed the remainder, were famous sailors. The conflict the next day lasted from dawn to night, but the Greek victory was complete.

“ A king sat on the rocky brow <sup>1</sup>  
Which looks o'er sea-born Salamis;  
And ships by thousands lay below,  
And men in nations, — all were his.  
He counted them at break of day,  
And when the sun set, where were they? ”

Aeschylus, an Athenian poet who was present in the battle, gives a noble picture of it in his drama, *The Persians*. The speaker is a Persian, telling the story to the Persian queen-mother: —

“ Not in flight  
The Hellenes then their solemn paeans sang,  
But with brave spirits hastening on to battle,  
With martial sound the trumpet fired those ranks:  
And straight with sweep of oars that flew thro' foam,  
They smote the loud waves at the boatswain's call . . .  
And all at once we heard a mighty shout —  
' O sons of Hellenes, forward, free your country;  
Free, too, your wives, your children, and the shrines  
Built to your fathers' Gods, and holy tombs  
Your ancestors now rest in. The fight  
Is for our all.' . . .

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<sup>1</sup> A golden throne had been set up for Xerxes, that he might better view the battle. These lines are from Byron.

. . . And the hulls of ships  
Floated capsized, nor could the sea be seen,  
Filled as it was with wrecks and carcasses ;  
And all the shores and rocks were full of corpses,  
And every ship was wildly rowed in flight,  
All that composed the Persian armament.  
And they [Greeks], as men spear tunnies, or a haul  
Of other fishes, with the shafts of oars,  
Or spars of wrecks, went smiting, cleaving down ;  
And bitter groans and wailings overspread  
The wide sea waves, till eye of swarthy night  
Bade it all cease . . . Be assured  
That never yet so great a multitude  
Died in a single day as died in this."

**180. Two incidents in the celebration of the victory throw light upon Greek character.**

The commanders of the various city contingents in the Greek fleet voted a prize of merit to the city that deserved best in the action. The Athenians had furnished more than half the whole fleet ; they were the first to engage, and they had especially distinguished themselves ; they had seen their city laid in ashes, and only their steady patriotism had made a victory possible. *Peloponnesian jealousy, however, passed them by for their rival, Aegina, which had joined the Spartan league.*

A vote was taken, also, to award prizes to the two most meritorious commanders. Each captain voted for himself for the first place, while *all voted for Themistocles for the second.*

**181. The Temptation of Athens.** — On the day of Salamis the Sicilian Greeks won a decisive victory over the Carthaginians at *Himera*. For a while, that battle closed the struggle in the West. In Greece the Persian chances were still good. Xerxes, it is true, fled at once to Asia with his shattered fleet ; but he left his general, the experienced Mardonius, with three hundred thousand chosen troops. Mardonius withdrew from central Greece for the time, to winter in the plains of Thessaly ; but he would be ready to renew the struggle in the spring.

The Athenians began courageously to rebuild their city. Mardonius looked upon them as the soul of the Greek resistance, and in the early spring, *he offered them an alliance*, with many favors and with the complete restoration of their city at

Persian expense. Sparta was terrified lest the Athenians should accept so tempting an offer, and sent in haste, with many promises, to beg them not to desert the cause of Hellas. There was no need of such anxiety. The Athenians had already sent back the Persian messenger: "Tell Mardonius that so long as the sun holds on his way in heaven, the Athenians will come to no terms with Xerxes." They then courteously declined the Spartan offer of aid in rebuilding their city, and *asked only that Sparta take the field early enough so that Athens need not be again abandoned without a battle.*

*Sparta made the promise, but did not keep it.* Mardonius approached rapidly. The Spartans found another sacred festival before which it would not do to leave their homes; and the Athenians, in bitter disappointment, a second time took refuge at Salamis. *With their city in his hands, Mardonius offered them again the same favorable terms of alliance.* Only one of the Athenian Council favored even submitting the matter to the people,—and he was instantly stoned by the enraged populace, while the women inflicted a like cruel fate upon his wife and children. Even such violence does not obscure the heroic self-sacrifice of the Athenians. Mardonius burned Athens a second time, laid waste the farms over Attica, cut down the olive groves (the slow growth of many years), and then retired to the level plains of Boeotia.

**182. Battle of Plataea, 479 B.C.**—Athenian envoys had been at Sparta for weeks begging for instant action, but they had been put off with meaningless delays. The fact was, *Sparta still clung to the stupid plan of defending only the isthmus,*—which was all that she had made real preparations for. Some of her keener allies, however, at last made the Ephors see the uselessness of the wall at Corinth if the Athenians should be forced to join Persia with their fleet, as in that case, the Persians could land an army anywhere they chose in the rear of the wall. So Sparta decided to act; and she gave a striking proof of her resources. One morning the Athenian envoys, who had given up hope, announced indig-

nantly to the Spartan government that they would at once return home. To their amazement, they were told that during the night 50,000 Peloponnesian troops had set out for central Greece.

The Athenian forces and other reinforcements raised the total of the Greek army to about 100,000, and the final contest with Mardonius was fought near the little town of *Plataea*. Spartan generalship blundered sadly, and many of the allies were not brought into the fight; but the stubborn Spartan valor and the Athenian skill and dash won a victory which became a massacre. It is said that of the 260,000 Persians engaged, only 3000 escaped to Asia. The Greeks lost 154 men.

**183. The Meaning of the Greek Victory.**—The victory of Plataea closed the first great period of the Persian Wars. A second period was to begin at once, but it had to do with freeing the Asiatic Greeks. That is, *Europe took the offensive. No hostile Persian ever again set foot in European Greece.*

A Persian victory would have meant the extinction of the world's best hope. The Persian civilization was Oriental (§§ 80, 81). Marathon and Salamis decided that the despotism of the East should not crush the rising freedom of the West in its first home.

To the Greeks themselves their victory opened a new epoch. They were victors over the greatest of world-empires. It was a victory of intellect and spirit over matter. Unlimited confidence gave them still greater power. New energies stirred in their veins and found expression in manifold forms. The matchless bloom of Greek art and thought, in the next two generations, had its roots in the soil of Marathon and Plataea.

Moreover, slow as the Greeks had been to see Sparta's poor management, most of them could no longer shut their eyes to it. Success had been due mainly to the heroic self-sacrifice and the splendid energy and wise patriotism of Athens. And that city—truest representative of Greek *culture*—was soon to take her proper place in the *political* leadership of Greece.



EXERCISES. — 1. Summarize the causes of the Persian Wars. 2. Devise and memorize a series of *catch-words* for rapid statement, that shall suggest the outline of the story quickly. Thus : —

*Persian conquest of Lydia and so of Asiatic Greeks* ; revolt of Ionia, 500 B.C. ; Athenian aid ; reconquest of Ionia. *First expedition against European Greece*, 492 B.C., through Thrace : *Mount Athos*. *Second expedition*, across the Aegean, two years later : capture of Eretria ; landing at Marathon ; excuses of Sparta ; arrival of Plataeans ; *Miltiades and battle of Marathon*, 490 B.C.

(Let the student continue the series. *In this way, the whole story may be reviewed in two minutes*, with reference to every important event.)

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FOR FURTHER READING. — *Specially suggested* : Davis' *Readings* gives the whole story of Xerxes' invasion as the Greeks themselves told it, in Vol. I, Nos. 62-73, — about 47 pages. Nowhere else can it be read so well ; and the high school student who does read that account can afford to omit modern authorities. If he reads further, it may well be in one of the volumes mentioned below, mainly to see how the modern authority has used or criticised the account by Herodotus.

*Additional* : Cox's *Greeks and Persians* is an admirable little book : chs. v-viii may be read for this story. Bury is rather critical ; but the student may profitably explore his pages for parts of the story (pp. 265-295). Many anecdotes are given in Plutarch's *Lives* ("Themistocles" and "Aristides").

## CHAPTER XIII

### ATHENIAN LEADERSHIP, 478-431 B.C.

(FROM THE PERSIAN WAR TO THE PELOPONNESIAN WAR)

*The history of Athens is for us the history of Greece.* — HOLM.

#### GROWTH OF THE ATHENIAN EMPIRE

**184. Athens Fortified.** — Immediately after Plataea, the Athenians began once more to rebuild their temples and homes. Themistocles, however, persuaded them to leave even these in ashes and first surround the city with walls. Some Greek cities at once showed themselves basely eager to keep Athens helpless. Corinth, especially, urged Sparta to interfere; and, to her shame, Sparta did call upon the Athenians to give up the plan. Such walls, she said, might prove an advantage to the Persians if they should again occupy Athens. Attica, which had been ravaged so recently by the Persians, was in no condition to resist a Peloponnesian army. So, neglecting all private matters, the Athenians toiled with desperate haste — men, women, children, and slaves. The irregular nature of the walls told the story to later generations. No material was too precious. Inscribed tablets and fragments of sacred temples and even monuments from the burial grounds were seized for the work. To gain the necessary time, Themistocles had recourse to wiles. As Thucydides (§ 224) tells the story: —

“The Athenians, by the advice of Themistocles, replied that they would send an embassy to discuss the matter, and so got rid of the Spartan envoys. Themistocles then proposed that he should himself start at once for Sparta, and that they should give him colleagues who were not to go immediately, but were to wait until the wall had reached a height which could be defended. . . . On his arrival, he did not at once present himself officially to the magistrates, but delayed and made excuses,

and when any of them asked him why he did not appear before the Assembly, he said that he was waiting for his colleagues who had been detained. . . . The friendship of the magistrates for Themistocles induced them to believe him, but when everybody who came from Athens declared positively that the wall was building, and had already reached a considerable height, they knew not what to think. Aware of their suspicions, Themistocles asked them not to be misled by reports, but to send to Athens men of their own whom they could trust, to see for themselves.

“The Spartans agreed; and Themistocles, at the same time, privately instructed the Athenians to detain the Spartan envoys as quietly as possible, and not let them go till he and his colleagues had got safely home. For by this time, those who were joined with him in the embassy had arrived, bringing the news that the wall was of sufficient height, and he was afraid that the Lacedaemonians,<sup>1</sup> when they heard the truth, might not allow him to return. So the Athenians detained the envoys, and Themistocles, coming before the Lacedaemonians, at length declared, in so many words, that Athens was now provided with walls and would protect her citizens: henceforward, if the Lacedaemonians wished at any time to negotiate, they must deal with the Athenians as with men who knew quite well what was best for their own and the common good.”

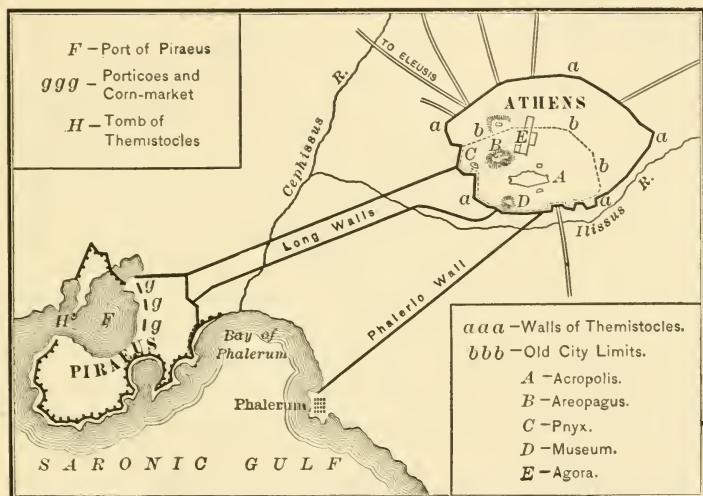
**185. The Piraeus.**—Themistocles was not yet content. Athens lay some three miles from the shore. Until a few years before, her only port had been an open roadstead,—the Phalerum; but during his archonship in 493, as part of his plan for naval greatness, Themistocles had given the city a magnificent harbor, by improving the bay of the *Piraeus*, at great expense. Now he persuaded the people to *fortify* this new port. Accordingly, the Piraeus, on the land side, was surrounded with a massive wall of solid masonry, clamped with iron, sixteen feet broad and thirty feet high, so that old men and boys might easily defend it against any enemy. *The Athenians now had two walled cities*, each four or five miles in circuit, and only four miles apart.

**186. Commerce and Sea Power.**—The alien merchants, who dwelt at the Athenian ports, had fled at the Persian invasion;

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<sup>1</sup> Lacedaemonia is the name given to the whole Spartan territory. See map after page 98.

but this new security brought them back in throngs, to contribute to the power and wealth of Athens. Themistocles took care, too, that Athens should not lose her supremacy on the sea. Even while the walls of the Piraeus were building, he secured a vote of the Assembly ordering that twenty new ships should be added *each year* to the fleet.



PLAN OF ATHENS AND ITS PORTS.<sup>1</sup>

**187. Attempt at One League of All Hellas.**—While the Greek army was still encamped on the field of victory at Plataea, it was agreed to hold there each year a Congress of all Greek cities. For a little time back, danger had forced a make-shift union upon the Greeks. The plan at Plataea was a wise attempt to make this union into a permanent confederacy of all Hellas. *The proposal came from the Athenians*, with the generous understanding that Sparta should keep the headship. The plan failed. Indeed, the jealous hostility of Sparta regarding the fortification of Athens showed that a true union would be difficult. *Instead of one confederacy, Greece fell apart into two rival leagues.*

<sup>1</sup> The "Long Walls" were not built until several years after the events mentioned in this section. See § 200.

**188. Sparta and Athens.** — Though Sparta had held command in the war, still the repulse of Persia had counted most for the glory of Athens. Athens had made greater sacrifices than any other state. She had shown herself free from petty vanity, and had acted with a broad patriotism. She had furnished the best ideas and ablest leaders; and, even in the field, Athenian enterprise and vigor had accomplished as much as Spartan discipline and valor.

*Sparta had been necessary at the beginning. Had it not been for her great reputation, the Greeks would not have known where to turn for a leader, and so, probably, could not have come to any united action. But she had shown miserable judgment; her leaders, however brave, had proved incapable<sup>1</sup>; and, now that war against Persia was to be carried on at a distance, her lack of enterprise became even more evident. Meantime, events were happening in Asia Minor which were to force Athens into leadership. The European Greeks had been unwilling to follow any but Spartan generals on sea or land; but the scene of the war was now transferred to the Ionian coast, and there Athens was the more popular city. Many cities there, like Miletus, looked upon Athens as their mother city (§ 121).*

**189. Mycale.** — In the early spring of 479, a fleet had crossed the Aegean to assist Samos in revolt against Persia. A Spartan commanded the expedition, but three fifths of the ships were Athenian. On the very day of Plataea (so the Greeks told the story), these forces won a *double* victory at *Mycale*, on the coast of Asia Minor. They defeated a great Persian army, and seized and burned the three hundred Persian ships. *No Persian fleet showed itself again in the Aegean for nearly a hundred years.* Persian garrisons remained in many of the islands, for a time; but Persia made no attempt to reinforce them.

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<sup>1</sup> Two of her kings were soon to play traitorous parts to Sparta and Hellas. Special report: King Leotychides in Thessaly. See also Pausanias at Byzantium, § 190. *The boasted Spartan training did not fit her men for the duties of the wider life now open to them.*



**190. The Ionian Greeks throw off Spartan Leadership.** — The victory of Mycale was a signal for the cities of Ionia to revolt again against Persia. The Spartans, however, shrank from the task of defending Hellenes so far away, *and proposed instead to remove the Ionians to European Greece.* The Ionians refused to leave their homes, and the Athenians in the fleet declared that Sparta should not so destroy “Athenian colonies.” *The Spartans seized the excuse to sail home,* leaving the Athenians to protect the Ionians as best they could. The Athenians gallantly undertook the task, and began at once to expel the Persian garrisons from the islands of the Aegean.

The next spring (478) Sparta thought better of the matter, and sent *Pausanias* to take command of the allied fleet. Pausanias had been the general of the Greeks at the battle of the Plataea; but that victory had turned his head. He treated the allies with contempt and neglect. At last they found his insolence unbearable, and asked the Athenians to take the leadership. Just then it was discovered that Pausanias had been negotiating treasonably with Persia, offering to betray Hellas. Sparta recalled him, to stand trial,<sup>1</sup> and sent another general to the fleet. The allies, however, refused to receive another Spartan commander. *Then Sparta and the Peloponnesian league withdrew wholly from the war.*

**191. The Confederacy of Delos.** — After getting rid of Sparta, the first step of the allies was to organize a confederacy. The chief part in this great work fell to *Aristides*, the commander of the Athenian ships in the allied fleet. Aristides proposed a plan of union, and appointed the number of ships and the amount of money that each of the allies should furnish each year. The courtesy and tact of the Athenian, and his known honesty, made all the states content with his proposals, and his arrangements were readily accepted.<sup>2</sup>

The union was called the *Confederacy of Delos*, because its

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<sup>1</sup> Special report: the story of the punishment of Pausanias.

<sup>2</sup> EXERCISE. — 1. Could Themistocles have served Athens at this time as well as Aristides did? 2. Report upon the later life of Themistocles.

seat of government and its treasury were to be at the island of Delos (the center of an ancient Ionian amphictyony). Here an annual congress of deputies from the different cities of the league was to meet. Each city had one vote.<sup>1</sup> Athens was the "president" of the league. Her generals commanded the fleet, and her delegates presided at the Congress. In return, Athens bore nearly half the total burdens, in furnishing ships and men, — far more than her proper share.

The purpose of the league was to free the Aegean completely from the Persians, and to keep them from ever coming back. The allies meant to make the union *perpetual*. Lumps of iron were thrown into the sea when the oath of union was taken, as a symbol that it should be binding until the iron should float. *The league was composed mainly of Ionian cities, interested in commerce.* It was a natural rival of Sparta's *Dorian inland league*.

**192. The League did its work well.** Its chief military hero was the Athenian *Cimon*, son of Miltiades.<sup>2</sup> Year after year, under his command, the allied fleet reduced one Persian garrison after another, until the whole region of the Aegean — all its coasts and islands — was free. Then, in 466, Cimon *carried the war beyond the Aegean* and won his most famous victory at the mouth of the *Eurymedon*, in Pamphylia (map following page 132), where in one day he destroyed a Persian land host and captured a fleet of 250 vessels.

**193. Naturally, the League grew in size.** It came to include nearly all the islands of the Aegean and the cities of the northern and eastern coasts. The cities on the straits and shores of the Black Sea, too, were added, and the rich trade of that region streamed through the Hellespont to the Piraeus. After the victory of the Eurymedon, many of the cities of the Carian and Lycian coasts joined the confederacy. Indeed, the cities of the league felt that all other Greeks of the Aegean

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<sup>1</sup> Like our states in Congress under the old Articles of Confederation.

<sup>2</sup> There is an interesting account of Cimon (three pages) in Davis' *Readings*, Vol. I, No. 74, from Plutarch's *Life*.

and of neighboring waters were *under obligation to join*, since they all had part in the blessings of the union. Aristophanes speaks of a "thousand cities" in the league, but only two hundred and eighty are known by name.

**194.** Some members of the League soon began to shirk. As soon as the pressing danger and the first enthusiasm were over, *many cities chose to pay more money, instead of furnishing ships and men.* They became indifferent, too, about the congress, and left the management of all matters to Athens. Athens, on the other hand, was ambitious, and eagerly accepted both burdens and responsibilities. The fleet became almost wholly Athenian. Then it was no longer necessary for Athens to consult the allies as to the management of the war, and the congress became of little consequence.

Another change was still more important. Here and there, cities began to refuse even the payment of money. This, of course, was secession. Such cities said that Persia was no longer dangerous, and that the need of the league was over. But the Athenian fleet, patrolling the Aegean, was all that kept the Persians from reappearing; and Athens, with good reason, held the allies by force to their promises.

The first attempt at secession came in 467, when the union was only ten years old. Naxos, one of the most powerful islands, refused to pay its contributions. Athens at once attacked Naxos, and, after a stern struggle, brought it to submission. *But the conquered state was not allowed to return into the union.* It lost its vote in the congress, and *became a mere subject of Athens.*

**195.** The "Athenian Empire."—From time to time, other members of the league attempted secession, and met a fate like that of Naxos. Athens took away their fleets, leveled their walls, made them pay a small tribute. Sometimes such a city had to turn over its citadel to an Athenian garrison. Usually a subject city was left to manage its internal government in its own way; but it could no longer have political alliances with other cities.

Just how many such rebellions there were we do not know; but before long the loyal cities found themselves treated much like those that had rebelled. *The confederacy of equal states became an empire, with Athens for its "tyrant city."* The meetings of the congress ceased altogether. The treasury was removed from Delos to Athens, and the funds and resources of the union were used for the glory of Athens.

*Athens, however, did continue to perform faithfully the work for which the union had been created;* and on the whole, despite the strong tendency to city independence, the subject cities seem to have been well content. Even hostile critics confessed that the bulk of the people looked gratefully to Athens for protection against the oligarchs. Athens was the true mother of Ionian democracy. As an Athenian orator said, "*Athens was the champion of the masses, denying the right of the many to be at the mercy of the few.*" In nearly every city of the empire the ruling power became an Assembly like that at Athens.

By 450 B.C. Lesbos, Chios, and Samos were the only states of the league which had not become "subject states"; and even they had no voice in the government of the empire. Athens, however, had other independent allies that had never belonged to the Delian Confederacy—like Plataea, Corcyra, Naupactus, and Acarnania in Greece; Rhegium in Italy; and Segesta and other Ionian cities in Sicily.

FOR FURTHER READING. — *Specially suggested:* The only passage in Davis' *Readings* for this period is Vol. I. No. 74, on Cimon. Bury, 228–242, covers the period. *Instead of* Bury, the student may well read Chapter 1 in Cox's *Athenian Empire*. Plutarch's *Themistocles* and *Aristides* continue to be valuable for *additional* reading.

#### FIRST PERIOD OF STRIFE WITH SPARTA, 461–445 B.C.

**196. Jealousy between Athens and Sparta.** — Greece had divided into two great leagues, under the lead of Athens and Sparta. These two powers now quarreled, and their strife made the history of Hellas for many years. The first hostile step came from Sparta. In 465, Thasos, a member of the

Confederacy of Delos, revolted; and Athens was employed for two years in conquering her. During the struggle, Thasos asked Sparta for aid. Sparta and Athens were still nominally in alliance, under the league of Plataea (§ 186); but Sparta grasped at the opportunity and secretly began preparations to invade Attica.

**197. Athenian Aid for Sparta.** — This treacherous attack was prevented by a terrible earthquake which destroyed part of Sparta and threw the whole state into confusion. The Helots revolted, and Messenia (§ 127) made a desperate attempt to regain her independence. Instead of attacking Athens, Sparta, in dire need, called upon her for aid.

At Athens this request led to a sharp dispute. The democratic party, led by *Ephialtes*<sup>1</sup> and *Pericles*, was opposed to sending help; but *Cimon* (§ 192), leader of the aristocratic party, urged that the true policy was for Sparta and Athens to aid each other in keeping a joint leadership of Hellas. Athens, he said, ought not to let her yoke-fellow be destroyed and Greece be lamed. This generous advice prevailed; and Cimon led an Athenian army to Sparta's aid.

**198. An Open Quarrel.** — A little later, however, the Spartans began to suspect the Athenians, groundlessly, of the same bad faith of which they knew themselves guilty, and sent back the army with insult. Indignation then ran high at Athens; and the anti-Spartan party was greatly strengthened. Cimon was ostracized (461 B.C.), and the aristocratic faction was left leaderless and helpless for many years.

At almost the same time Ephialtes was murdered by aristocrat conspirators. Thus, leadership fell to Pericles. Under his influence *Athens formally renounced her alliance with Sparta*. Then the two great powers of Greece stood in open opposition, ready for war.

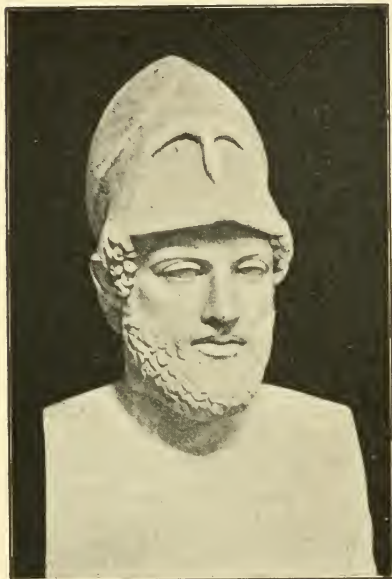
**199. A Land Empire for Athens.** — Thus far the Athenian empire had been mainly a *sea power*. Pericles planned to

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<sup>1</sup> This, of course, was not the Ephialtes of Thermopylae.



extend it likewise over inland Greece, and so to supplant Sparta. He easily secured an alliance with Argos, Sparta's sleepless foe. He established Athenian influence also in Thessaly, by treaties with the great chiefs there, and thus secured the aid of the famous Thessalian cavalry. Then Megara, on



PERICLES.

A portrait bust, now in the Vatican at Rome.

because their old commerce had now been drawn to the Piræus, declared war on Athens. Athens promptly captured Aegina, and struck Corinth blow after blow even in the Corinthian Gulf. At the same time, without lessening her usual fleet in the Aegean, she sent a mighty armament of 250 ships to carry on the war against Persia, by assisting Egypt in a revolt. Such a fleet called for from 2500 to 5000 soldiers and 50,000 sailors.<sup>1</sup>

the Isthmus of Corinth, sought Athenian alliance, in order to protect itself against Corinth, its powerful neighbor. This involved war with Corinth, but Pericles gladly welcomed Megara because of its ports on the Corinthian Gulf. He then built long walls running the whole width of the narrow isthmus from sea to sea, joining Megara and these ports. In control of these walls, Athens could prevent invasion by land from the Peloponnesus.

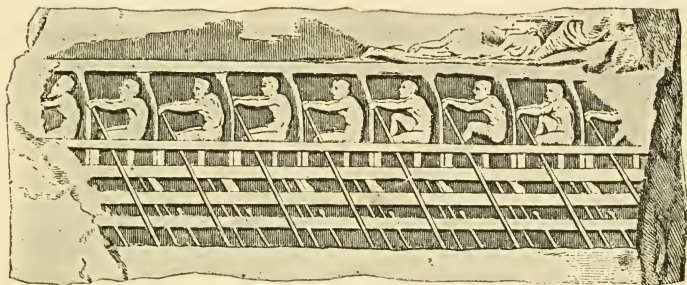
#### 200. Activity of Athens.

—A rush of startling events followed. Corinth and Aegina, bitterly angry

<sup>1</sup> A Greek warship of this period was called a "three-banker" (*trireme*), because she was rowed by oarsmen arranged on *three benches*, one above

The sailors came largely from the poorer citizens, and even from the non-citizen class.

Pericles turned next to Boeotia, and set up friendly democracies in many of the cities there to lessen the control of oligarchie and hostile Thebes. The quarrel with Sparta had



SIDE OF PART OF A TRIREME. — From a relief at Athens. In this trireme the highest “bank” of rowers rested their oars on the gunwale. Only the oars of the other two banks are visible.

become open war; and an Athenian fleet burned the Laconian dock-yards. A Spartan army crossed the Corinthian Gulf and

another. The wars which the Greeks waged in these three-bankers were hardly more fierce than those that modern scholars have waged — in ink — about them. Some have held that each group of three oarsmen held only one oar. This view is now abandoned — because of the evidence of the “reliefs” on Greek monuments. Plainly each group of three had three separate oars, of different lengths; but we do not know yet how they could have worked them successfully. The oars projected through port-holes, and the 174 oarsmen were protected from arrows by the wooden sides of the vessel. Sometimes — as in the illustration above — the upper bank of rowers had no protection. There were about 20 other sailors to each ship, for helmsman, lookouts, overseers of the oarsmen, and so on. And a warship never carried less than ten fully armed soldiers. The Athenians usually sent from 20 to 25 in each ship.

The ships were about 120 feet long, and less than 20 feet wide. The two masts were always lowered for battle. Two methods of attack were in use. If possible, a ship crushed in the side of an opponent by ramming with its sharp bronze prow. This would sink the enemy’s ship at once. Almost as good a thing was to run close along her side (shipping one’s own oars on that side just in time), shivering her long oars and hurling her rowers from the benches. This left a ship as helpless as a bird with a broken wing.

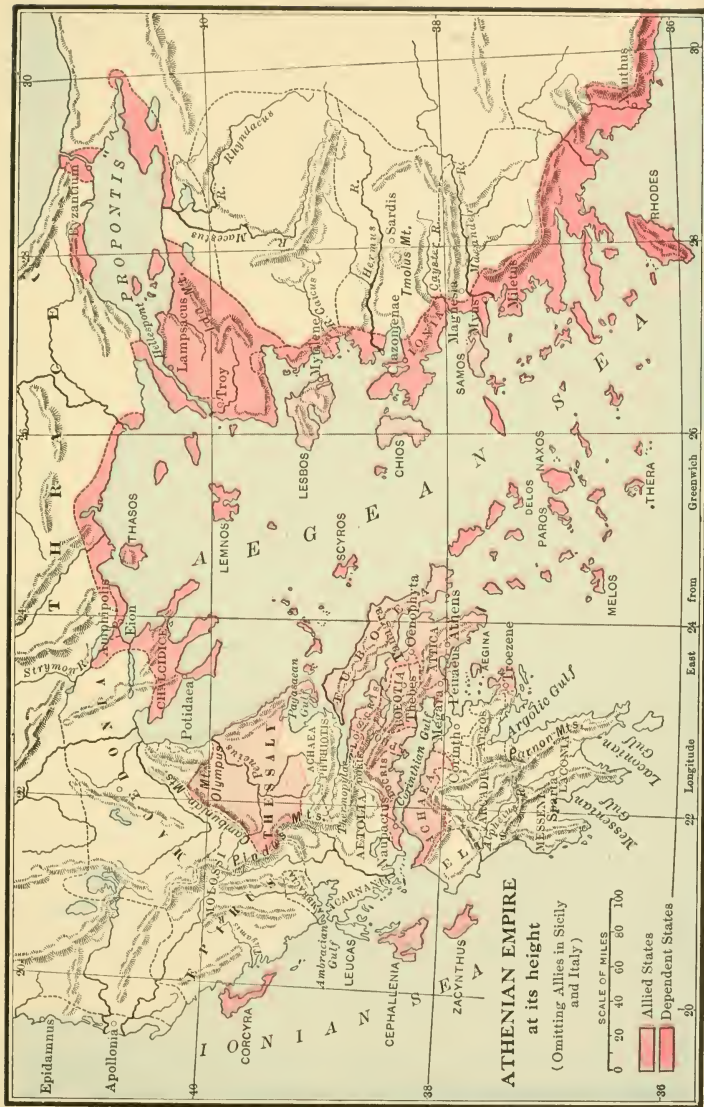
appeared in Boeotia, to check Athenian progress there. It won a partial victory at *Tanagra* (map after page 98), — the first real battle between the two states, — but immediately retreated into the Peloponnesus. The Athenians at once reappeared in the field, crushed the Thebans in a great battle at *Oenophyta*, and became masters of all Boeotia. At the same time *Phocis* and *Locris* allied themselves to Athens, so that she seemed in a fair way to extend her land empire over all central Greece, — to which she now held the two gates, Thermopylae and the passes of the isthmus. A little later *Achaëa*, in the Peloponnesus itself, was added to the Athenian league.

The activity of Athens at this period is marvelous. It is impossible even to mention the many instances of her matchless energy and splendid daring for the few years after 460, while the empire was at its height. For one instance: just when Athens' hands were fullest in Egypt and in the siege of Aegina, Corinth tried a diversion by invading the territory of Megara. Athens did not recall a man. She armed the youths and the old men past age of service, and repelled the invaders. The Corinthians, stung by shame, made a second, more determined attempt, and were again repulsed with great slaughter. It was at this time, too, that the city completed her fortifications, by building the *Long Walls* from Athens to her ports (maps, pages 180 and 189). These walls were 30 feet high and 12 feet thick. They made Athens absolutely safe from a siege, so long as she kept her supremacy on the sea; and they added to the city a large open space where the country people might take refuge in case of invasion.

**201. Loss of the Land Empire.** — How one city could carry on all these activities is almost beyond comprehension. But the resources of Athens were severely strained, and a sudden series of stunning blows well-nigh exhausted her. The expedition to Egypt had at first been brilliantly successful,<sup>1</sup> but unforeseen disaster followed, and the 250 ships and the whole

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<sup>1</sup> Athenian success here would have shut Persia off completely from the Mediterranean, and so from all possible contact with Europe.







army in Egypt were lost.<sup>1</sup> This stroke would have annihilated any other Greek state, and it was followed by others. Megara, which had itself invited an Athenian garrison, now treacherously massacred it and joined the Peloponnesian league. A Spartan army then entered Attica through Megara; and, at the same moment, Euboea burst into revolt. All Boeotia, too, except Plataea, fell away. The oligarchs won the upper hand in its various cities, and joined themselves to Sparta.

**202. The Thirty Years' Truce.**—The activity and skill of Pericles saved Attica and Euboea; but the inland possessions and alliances were for the most part lost, and in 445 B.C. a *Thirty Years' Truce* was concluded with Sparta. A little before this, the long war with Persia had closed.

For fifteen years Athens had almost unbroken peace. Then the truce between Sparta and Athens was broken, and the great Peloponnesian War began (§§ 241 ff.). That struggle ruined the power of Athens and the promise of Greece. Therefore, before entering upon its story, we will stop here for a survey of Greek civilization at this period of its highest glory, in Athens, its chief center.

FOR FURTHER READING.—*Specially suggested*: Davis' *Readings*, Vol. I, Nos. 73–75 (4 pages); Bury, 352–363. *Additional*: Cox's *Athenian Empire*, and the opening chapters of Grant's *Greece in the Age of Pericles*.

## THE EMPIRE AND THE IMPERIAL CITY IN PEACE

**203. Three Forms of Greatness.**—Athens had *great material power* and a *high political development* and *wonderful intellectual greatness*. *The last is what she especially stands for in history*. But the first two topics have already been partly discussed, and may be best disposed of here before the most important one is taken up.

### A. MILITARY STRENGTH

*The Athens of the fifth century was a great state in a higher sense than most of the kingdoms of the Middle Ages. . . . For the space of a*

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<sup>1</sup> Special report.

*half century her power was quite on a par with that of Persia, . . . and the Athenian Empire is the true precursor of those of Macedonia and Rome.* — HOLM, II, 259.

**204. Material Power.**—The last real chance for a united Hellas passed away when Athens lost control of central Greece. But at the moment the loss of land empire did not seem to lessen Athens' strength. She had saved her sea empire, and consolidated it more firmly than ever. *And, for a generation more, the Greeks of that empire were the leaders of the world in power, as in culture.* They had proved themselves more than a match for Persia. The mere magic of the Athenian name sufficed to keep Carthage from renewing her attack upon the Sicilian Greeks. The Athenian colonies in Thrace easily held in check the rising Macedonian kingdom. Rome, which three centuries later was to absorb Hellas into her world-empire, was still a barbarous village on the Tiber bank. In the middle of the fifth century B.C. *the center of power in the world was imperial Athens.*

**205. Population.**—The cities of the empire counted some three millions of people. The number seems small to us; but it must be kept in mind that *the population of the world was much smaller then than now*, and that the Athenian empire was made up of cultured, wealthy, progressive communities.

To be sure, slaves made a large fraction of this population. Attica itself contained about one tenth of the inhabitants of the whole empire, perhaps 300,000 people (about as many as live in Minneapolis). Of these, one fourth were slaves, and a sixth were aliens. This left some 175,000 citizens, of whom perhaps 35,000 were men fit for soldiers. Outside Attica, there were 75,000 more citizens,—the *cleruchs* (§ 148), whom Pericles had sent to garrison outlying parts of the empire.

**206. Colonies.**—The cleruchs, unlike other Greek colonists, kept all the rights of citizenship. They had their own local Assemblies, to manage the affairs of each colony. But they kept also their enrollment in the Attic demes and could vote upon the affairs of Athens and of the empire—*though not unless*

*they came to Athens in person.* They were mostly from the poorer classes, and were induced to go out to the new settlements by the gift of lands sufficient to raise them at least to the class of hoplites (§ 137). Rome copied this plan a century later. *Otherwise, the world was not to see again so liberal a form of colonization until the United States of America began to organize "Territories."*

**207. Revenue.** — The empire was rich, and the revenues of the government were large, for those days. Athens drew a yearly income of about four hundred talents (\$400,000 in our values) from her Thracian mines and from the port dues and the taxes on alien merchants. The tribute from the subject cities amounted to \$600,000. This tribute was fairly assessed, and it bore lightly upon the prosperous Greek communities. *The Asiatic Greeks paid only one sixth as much as they had formerly paid Persia;* and the tax was much less than it would have cost the cities merely to defend themselves against pirates, had Athenian protection been removed.

Indeed, the whole amount drawn from the subject cities would not keep one hundred ships manned and equipped for a year, to say nothing of building them. When we remember the standing navy in the Aegean and the great armaments that Athens sent repeatedly against Persia, it is plain that she continued to bear her full share of the imperial burden. She kept her empire because she did not rob her dependencies — as most empires had done, and were to do for two thousand years longer.

### B. GOVERNMENT

**208. Steps in Development.** — Seventy years had passed between the reforms of Clisthenes and the truce with Sparta. The main steps of progress in government were five.

The office of *General* had grown greatly in importance.

The *Assembly* had extended its authority to all matters of government, in practice as well as in theory.

*Jury courts* (§ 211, below) had gained importance.

The poorest citizens (§ 152) had been made eligible to office.

The state had begun to pay its citizens for public services.



MAP OF ATHENS, with some structures of the Roman period.—The term "Stoa," which appears so often in this map, means "porch" or portico. These porticoes were inclosed by columns, and their fronts along the Agora formed a succession of colonnades. Only a few of the famous buildings can be shown in a map like this. The "Agora" was the great public square, or open market place, surrounded by shops and porticoes. It was the busiest spot in Athens, the center of the commercial and social life of the city, where men met their friends for business or for pleasure.

The constitution was not made over new at any one moment within this period, as it had been earlier, at the time of Solon and of Clisthenes. Indeed, the change was more in the *spirit of the people* than in the written law. The first three steps mentioned (the increased power of the Generals and of the As-

sembly and jury courts) came altogether from a gradual change *in practice*. The other two steps had been brought about by piecemeal legislation. The guiding spirit in most of this development was *Pericles*.

**209. "Generals" and "Leaders of the People."**—When Themistocles put through important measures, like the improvement of the Piræus (§ 185), he held the office of Archon; but when Cimon or Pericles guided the policy of Athens, they held the office of General. *The Generals had become the administrators of the government.* It was usually they who *proposed* to the Assembly the levy of troops, the building of ships, the raising of money, the making of peace or war. Then, when the Assembly decided to do any of these things, the Generals *saw to the execution of them.* *They were subject absolutely to the control of the Assembly, but they had great opportunities to influence it:* they could call special meetings at will, and they had the right to speak whenever they wished.

But any man had full right to try to persuade the Assembly, whether he held office or not; and the more prominent speakers and leaders were known as "leaders of the people" (demagogues). Even though he held no office, a "leader of the people," trusted by the popular party, exercised a greater authority than any General could *without* that trust. To make things work smoothly, therefore, it was desirable that the Board of Generals should contain the "leader of the people" for the time being. Pericles was recognized "demagogue" for many years, and was usually elected each year president of the Board of Generals.

**210. The Assembly**<sup>1</sup> met on the Pnyx,<sup>2</sup> a sloping hill whose side formed a kind of natural theater. There were forty regular meetings each year, and many special meetings. Thus a patriotic citizen was called upon to give at least one day a week to the state in this matter of political meetings alone.

<sup>1</sup> On the Assembly, there is an admirable treatment in Grant's *Age of Pericles*, 141-149.

<sup>2</sup> See plan of Athens, page 20 .



The Assembly had become thoroughly democratic and had made great gains in power since Clisthenes' time. All public officials had become its obedient servants. The Council of Five Hundred (§ 152) existed not to guide it, but to do its bidding. The Generals were its creatures, and *might be deposed by it any day*. No act of government was too small or too great for it to deal with. *The Assembly of Athens was to the greatest empire of the world in that day all, and more than all, that a New England town meeting ever was to its little town.* It was as if the citizens of Boston or Chicago were to meet day by day to govern the United States, and, at the same time, to attend to all their own local affairs.

211. "Juries" of citizens were introduced by Solon, and their importance became fully developed under Pericles. Six thousand citizens were chosen by lot each year for this duty, from those who offered themselves for the service—mostly the older men past the age for active work. One thousand of these were held in reserve. The others were divided into *ten jury courts* of five hundred men each.

The Assembly turned over the trial of officials to the juries. With a view to this duty, each juror took an oath "above all things to favor neither tyranny nor oligarchy, nor in any way to prejudice [injure] the sovereignty of the people." The juries also settled all disputes between separate cities of the empire; they were courts of appeal for important cases between citizens in a subject city; and they were the ordinary law courts for Athenians. An Athenian jury was "both judge and jury": it decided each case by a majority vote, *and there was no appeal from its verdict.*

Thus these large bodies had not even the check that our small juries have in trained judges to guide them. No doubt they gave many wrong verdicts. Passion and pity and bribery all interfered, at times, with even-handed justice; *but, on the whole, the system worked astonishingly well.* In particular, any citizen of a subject city was sure to get redress from these courts, if he had been wronged by an Athenian officer. And rich criminals found it quite as hard to bribe a majority of 500 jurors as such offenders find it among us to "influence" some judge to shield them with legal technicalities.

**212. State Pay.** — Since these courts had so great weight, and since they tried political offenders, it was essential that they should not fall wholly into the hands of the rich. To prevent this, Pericles introduced a small payment for jury duty. The amount, three obols a day (about nine cents), would furnish a day's food for one person in Athens, but it would not support a family.

Afterward, Pericles extended public payment to other political services. Aristotle (a Greek writer a century or so later) says that some 20,000 men — over half the whole body of citizens — were constantly in the pay of the state. Half of this number were soldiers, in garrisons or in the field. But, besides the 6000 jurymen, there were the 500 Councilmen, 700 city officials,<sup>1</sup> 700 more officials representing Athens throughout the empire, and many inferior state servants; *so that always from a third to a fourth of the citizens were in the civil service.*<sup>2</sup>

Pericles has been accused sometimes of "corrupting" the Athenians by the introduction of payment. But there is no proof that the Athenians were corrupted; and, further, such a system was inevitable when the democracy of a little city became the master of an empire. It was quite as natural and proper as is the payment of congressmen and judges with us.

**213. Athenian Political Ability.** — Many of the offices in Athens could be held only once by the same man, *so that each Athenian citizen could count upon serving his city at some time in almost every office.* Politics was his occupation; office-holding, his regular business.

Such a system could not have worked without a high *average* of intelligence in the people. It *did* work well. With all its faults, the rule of Athens in Greece was vastly superior to the rude despotism that followed under

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<sup>1</sup> Overseers of weights and measures, harbor inspectors, and so on.

<sup>2</sup> *Civil service* is a term used in contrast to *military service*. Our post-masters are among the civil servants of the United States, as a city engineer or a fireman is in the city civil service.

Sparta, or the anarchy under Thebes (§§ 253, 267). It gave to a large part of the Hellenic world a peace and security never enjoyed before, or after, until the rise of Roman power. Athens itself, moreover, was governed better and more gently than oligarchic cities like Corinth.

“The Athenian democracy made a greater number of citizens fit to use power than could be made fit by any other system. . . . The Assembly was an assembly of citizens—of average citizens without sifting or selection; but it was an assembly of citizens *among whom the political average stood higher than it ever did in any other state.* . . . The Athenian, by constantly hearing questions of foreign policy and domestic administration argued by the greatest orators the world ever saw, received a political training which nothing else in the history of mankind has been found to equal.”<sup>1</sup>

**214. The Final Verdict upon the Empire.**—It is easy to see that the Athenian system was imperfect, tried by our standard of government; but it is more to the point to see that it was an advance over anything ever before attempted.

It is to be regretted that Athens did not continue to admit aliens to citizenship, as in Clisthenes' day. It is to be regretted that she did not extend to the men of her subject cities that sort of citizenship which she did leave to her cleruchs. But the important thing is, that she had moved farther than had any other state up to this time. The admission of aliens by Clisthenes and the cleruch citizenship (§ 206) were notable advances. *The broadest policy of an age ought not to be condemned as narrow.*

**215. Parties: A Summary.**—A few words will review party history up to the leadership of Pericles. All factions in Athens had united patriotically against Persia, and afterward in fortifying the city; but the brief era of good feeling was followed by a renewal of party strife. The Aristocrats rallied around Cimon, while the two wings of the democrats were led at first, as before the invasion, by Aristides and Themistocles.

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<sup>1</sup> Freeman's *Federal Government*. Read a spicy paragraph in Wheeler's *Alexander the Great*, 116, 117.

Themistocles was ostracized, and his friend Ephialtes became the leader of the extreme democrats. When Ephialtes was assassinated (§ 196), Pericles stepped into his place.

**216. Pericles.** — The aristocratic party had been ruined by its pro-Spartan policy (§§ 197, 198). The two divisions of the democrats reunited, and for a quarter of a century Pericles was in practice as absolute as a dictator. Thucydides calls Athens during this period “a democracy in name, ruled in reality by its ablest citizen.”

Pericles belonged to the ancient nobility of Athens, but to families that had always taken the side of the people. His mother was the niece of Clisthenes the reformer, and his father had impeached Miltiades (§ 169), so that the enmity between Cimon and Pericles was hereditary. The supremacy of Pericles rested in no way upon the flattering arts of later popular leaders. His proud reserve verged on haughtiness, and he was rarely seen in public. He scorned to show emotion. His stately gravity and unruffled calm were styled Olympian by his admirers—who added that, like Zeus, he could on occasion overbear opposition by the majestic thunder of his oratory.

The great authority of Pericles came from no public office. He was elected General, it is true, fifteen times, and in the board of ten generals, he had far more weight than any other had; but this was because of his *unofficial* position as “leader of the people” (§ 209). General or not, he was *master* only so long as he could carry the Assembly with him; and he was compelled to defend each of his measures against all who chose to attack it. The long and steady confidence given him honors the people of Athens no less than it honors Pericles himself. His noblest praise is that which he claimed for himself upon his deathbed,—that, with all his authority, and despite the bitterness of party strife, “no Athenian has had to put on mourning because of me.”

Pericles stated his own policy clearly. As to the empire, he sought to make Athens at once the *ruler* and the *teacher* of

Hellas, — the political and intellectual center. Within the city itself, he wished *the people to rule*, not merely in theory, but in fact, as the best means of training them for high responsibilities.

### C. INTELLECTUAL AND ARTISTIC ATHENS

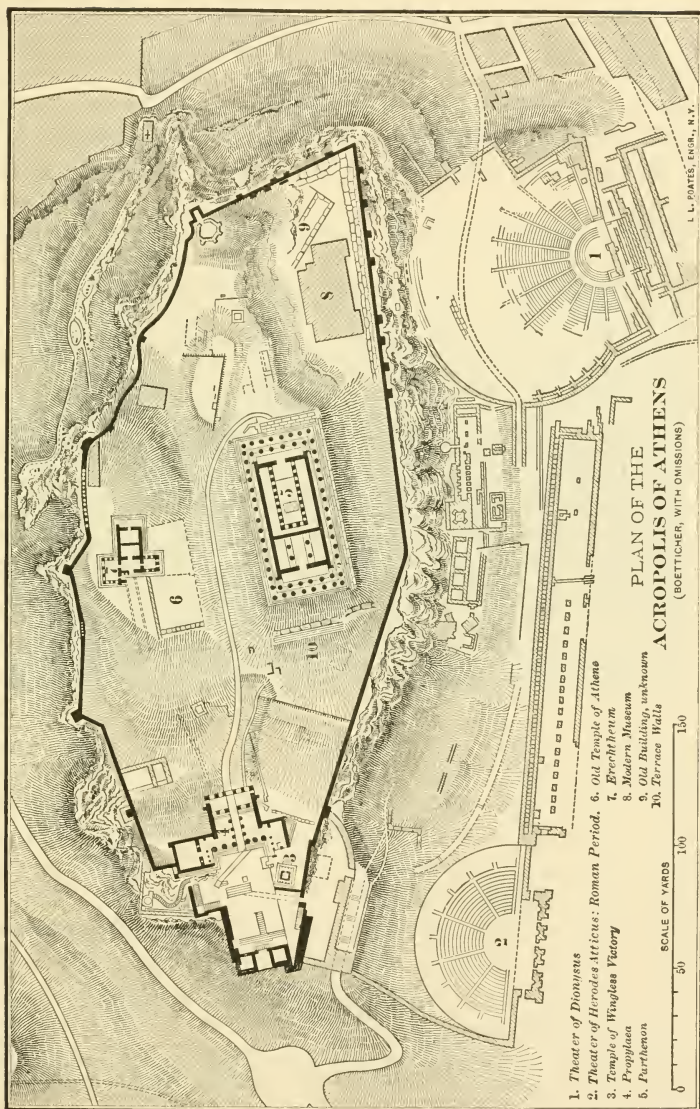
**217. The True Significance of Athens.** — After all, in politics and war, Hellas has had superiors. Her true service to mankind and her imperishable glory lie in her literature, her philosophy, and her art. *It was in the Athens of Pericles that these forms of Greek life developed most fully*, and this fact makes the real meaning of that city in history.

**218. Architecture and Sculpture.** — Part of the policy of Pericles was to adorn Athens from the surplus revenues of the empire. The injustice of this is plain; but the result was to make the city the most beautiful in the world, so that, ever since, her mere ruins have enthralled the admiration of men. Greek art was just reaching its perfection; and everywhere in Athens, under the charge of the greatest artists of this greatest artistic age, arose temples, colonnades, porticoes, — inimitable to this day.

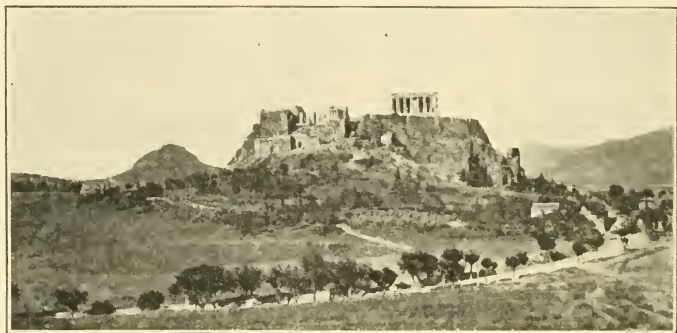
“No description can give anything but a very inadequate idea of the splendor, the strength, the beauty, which met the eye of the Athenian, whether he walked round the fortifications, or through the broad streets of the Piræus, or along the Long Walls, or in the shades of the Academy, or amidst the tombs of the Ceramicus; whether he chattered in the market place, or attended assemblies in the Pnyx, or loitered in one of the numerous porticoes, or watched the exercises in the Gymnasia, or listened to music in the Odeum or plays in the theaters, or joined the throng of worshipers ascending to the great gateway of the Acropolis. And this magnificence was not the result of centuries of toil; *it was the work of fifty years*. . . . Athens became a vast workshop, in which artisans of every kind found employment, all, in their various degrees, contributing to the execution of the plans of the master minds, Phidias, Ictinus, Calliocrates, Mnesicles, and others.” — ABBOTT, *Pericles*, 303-308.

The center of this architectural splendor was the ancient citadel of the Acropolis. That massive rock now became the





“holy hill.” No longer needed as a fortification, it was crowned with white marble, and devoted to religion and art. It was inaccessible except on the west. Here was built a stately stairway of sixty marble steps, leading to a series of noble colonnades and porticoes (*the Propylaea*) of surpassing beauty. From these the visitor emerged upon the leveled top of the Acropolis, to find himself surrounded by temples and statues, any one of which alone might make the fame of the proudest



THE ACROPOLIS TO-DAY.

modern city. Just in front of the entrance stood the colossal bronze statue of *Athene the Champion*, whose broad spear point, glittering in the sun, was the first sign of the city to the mariner far out at sea. On the right of the entrance, and a little to the rear, was the temple of the *Wingless Victory*<sup>1</sup>; and near the center of the open space rose the larger structures of the *Erechtheum*<sup>2</sup> and the *Parthenon*.

**219. The Parthenon** (“maiden’s chamber”) was the temple of the virgin goddess Athene. It remains absolutely peerless in its loveliness among the buildings of the world. It was in the Doric style,<sup>3</sup> and of no great size,—only some 100 feet by

<sup>1</sup> See the illustration on page 163.

<sup>2</sup> A temple to Erechtheus, an ancestral god of Attica. See page 216.

<sup>3</sup> See § 154 for explanation of this and other terms used in this description. See also pages 160, 162, 216, 225, for illustrations of the Parthenon.

250, while the marble pillars supporting its low pediment rose only 34 feet from their base of three receding steps. The effect was due, not to the sublimity and grandeur of vast masses, but to the perfection of proportion, to exquisite beauty of line, and to the delicacy and profusion of ornament. On this structure, indeed, was lavished without stint the highest art of the



PROPYLAEA OF THE ACROPOLIS TO-DAY.

art capital of all time. The fifty life-size and colossal statues in the pediments, and the four thousand square feet of smaller reliefs in the frieze were all finished with perfect skill, even in the unseen parts. The frieze represents an Athenian procession, carrying offerings to the patron goddess Athene at the greatest religious festival of Athens. Nearly 500 different figures were carved upon this frieze.<sup>1</sup> As with all Greek tem-

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<sup>1</sup> These reliefs are now for the most part in the British Museum and are often referred to as the *Elgin Marbles*, from the fact that Lord Elgin secured them, shortly after 1800, for the English government. The student can judge of the original position of part of the sculpture on the building from the illustration of the Parthenon on page 225. The frieze within the colonnade

ples, the bands of stone above the columns were painted in brilliant reds and blues; and the faces of the sculptures were tinted in lifelike hues.

In Christian times the Parthenon became a church of the B. V. Mary. The Turks changed it into a mosque. During a siege they kept large stores of powder in it. In 1687 an enemy's cannon ball exploded the magazine, blowing the temple into ruins, much as we see them to-day.



ERECHTHEUM (foreground) AND PARTHENON. This view gives the contrast between the delicacy of the Ionic style and the simple dignity of the Doric. Cf. § 154.

**220. Phidias.** — The ornamentation of the Parthenon, within and without, was cared for by *Phidias* and his pupils. Phidias still ranks as the greatest of sculptors.<sup>1</sup> Much of the work on the Acropolis he merely planned, but the great statues of

(§ 154) cannot be shown in this picture. It was a band of relief, about four feet in width, running entirely around the temple.

<sup>1</sup> Phidias has been rivaled, if at all, only by his pupil, *Praxiteles*. The *Hermes* of Praxiteles is one of the few great works of antiquity that survive to us. See page 258.



Athene were his special work. The bronze statue has already been mentioned. Besides this, there was, *within the temple*, an even more glorious statue in gold and ivory, smaller than the other, but still five or six times larger than life.<sup>1</sup> Professor Mahaffy has said of all this Parthenon sculpture: —

“The beauty and perfection of all the invisible parts are such that the cost of labor and money must have been enormous. There is no *show*



FIGURES FROM THE PARTHENON FRIEZE.

whatever for much of this extraordinary finish, which can only be seen by going on the roof or by opening a wall. Yet the religiousness of the unseen work<sup>2</sup> has secured that what *is* seen shall be perfect with no ordinary perfection.”

<sup>1</sup> These two works divide the honor of Phidias' great fame with his *Zeus* at Olympia, which, in the opinion of the ancients, surpassed all other sculpture in grandeur. Phidias said that he planned the latter work, thinking of Homer's *Zeus*, at the nod of whose ambrosial locks Olympus trembled.

<sup>2</sup> Compare Longfellow's lines, —

“In the older days of art,  
Builders wrought, with utmost care,  
Each obscure and unseen part, —  
For the gods see everywhere.”



**221. The Drama.** — In the age of Pericles, the chief form of poetry became the *tragic drama* — the highest development of



SOPHOCLES — a portrait-statue, now in the Lateran Museum at Rome.

Greek literature. As the tenth century was the epic age, and the seventh and sixth the lyric (§ 155), so the fifth century begins the dramatic period.

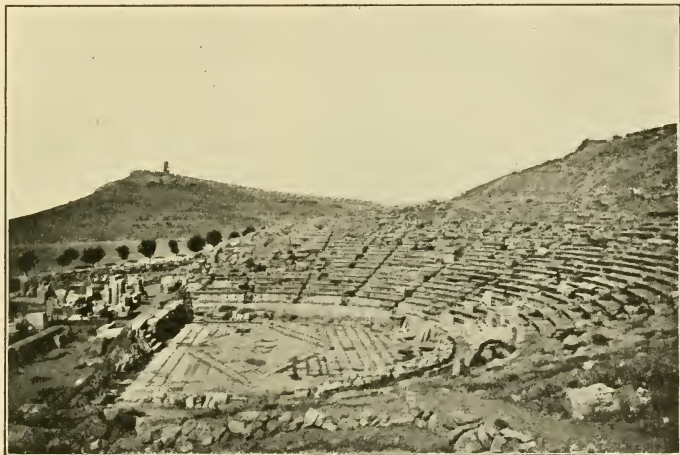
The drama *began* in the songs and dances of a chorus in honor of Dionysus, god of wine, at the spring festival of flowers and at the autumn vintage festival. The *leader* of the chorus came at length to recite stories, between the songs. Thespis (§ 146) at Athens, in the age of Pisistratus, had developed this leader into an *actor*, — *apart from the chorus and carrying on dialogue with it*. Now *Aeschylus* added another actor, and his younger rival, *Sophocles*, a

third.<sup>1</sup> Aeschylus, Sophocles, and their successor, *Euripides*, are the three greatest Greek dramatists. Together they pro-

<sup>1</sup> The Greek tragedy never permitted more than three actors upon the stage at one time. The Greek drama cannot be compared easily with the

duced some two hundred plays, of which thirty-one survive. Their plays were all *tragedies*.

*Comedy* also grew out of the worship of the wine god, — not from the great religious festivals, however, but from the rude village merrymakings. Even upon the stage, comedy kept traces of this rude origin in occasional coarseness; and it was



THEATER OF DIONYSUS — present condition.

sometimes misused, to abuse men like Pericles and Socrates. Still, its great master, *Aristophanes*, for his wit and genius, must always remain one of the bright names in literature.

**222. The Theater.** — Every Greek city had its “theaters.” A theater was a semicircular arrangement of rising seats, often cut into a hillside, with a small stage at the open side of the circle for the actors. There was no inclosed building, except sometimes a few rooms for the actors, and there was

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modern. Sophocles and Shakespeare differ somewhat as the Parthenon differs from a vast cathedral. In a Greek play the scene never changed, and all the action had to be such as could have taken place in one day. That is, the “unities” of time and place were strictly preserved, while the small number of actors made it easy to maintain also a “unity of action.”

none of the gorgeous stage scenery which has become a chief feature of our theaters. Neither did the Greek theater run every night. Performances took place at only two periods in the year—at the spring and autumn festivals to Dionysus—for about a week each season; and the performance of course had to be in the daytime.

The great *Theater of Dionysus*, in Athens, was on the south-east slope of the Acropolis—the rising seats, cut in a semicircle into the rocky bluff, looking forth, beyond the stage, to the hills of southern Attica and over the blue waters of the Aegean. It could seat almost the whole free male population.<sup>1</sup>

Pericles secured from the public treasury the admission fee to the Theater for each citizen who chose to ask for it. This use of “theater money” was altogether different from the payment of officers and jurors. It must be kept in mind that the Greek stage was the modern pulpit and press in one. The practice of free admission was designed to advance religious and intellectual training, rather than to give amusement. *It was a kind of public education for grown-up people.*

**223. Oratory** was highly developed. Among no other people has public speaking been so important and so effective. Its special home was Athens. For almost two hundred years, from Themistocles to Demosthenes (§ 272), great statesmen swayed the Athenian state by the power of sonorous and thrilling eloquence; and the emotional citizens, day after day, packed the Pnyx to hang breathless for hours upon the persuasive lips of their leaders. The art of public speech was studied zealously by all who hoped to take part in public affairs.

Unhappily, Pericles did not preserve his orations. The one quoted below (§ 229) seems to have been recast by Thucydides in his own style. But fortunately we *do* still have many of the orations of Demosthenes, of the next century; and from them we can understand how the union of fiery passion, and

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<sup>1</sup> The stone seats were not carved out of the hill until somewhat later. During the age of Pericles, the men of Athens sat on the ground, or on stools which they brought with them, all over the hillside.

convincing logic, and polished beauty of language, made oratory rank with the drama and with art as the great means of public education for Athenians.

**224. History.** — *Prose* literature now appears, with history as its leading form. The three great historians of the period are

*Herodotus*, *Thucydides*, and *Xenophon*. For charm

in story-telling they have never been excelled.

Herodotus was a native of Halicarnassus (a city of Asia Minor). He traveled

widely, lived long at Athens as the friend of

Pericles, and finally in Italy composed his great

*History of the Persian Wars*, with an introduction

covering the world's history up to that event.

Thucydides, an Athenian general, wrote the history

of the Peloponnesian War (§§ 241 ff.) in which he

took part. Xenophon belongs rather to the next

century. He also was an

Athenian. He completed the story of the Peloponnesian War, and gave us, with other works, the *Anabasis*, an account of the expedition of the Ten Thousand Greeks through the Persian empire in 401 B.C. (§ 257).

**225. Philosophy.**<sup>1</sup> — The age of Pericles saw also a rapid development in philosophy, — and this movement, too, had Athens for its most important home. *Anaxagoras* of Ionia,



THUCYDIDES.

A portrait bust; now in the Capitoline Museum at Rome.

<sup>1</sup> This section can best be read in class, and talked over. It may well be preceded by a reading of § 156 upon the *earlier* Greek philosophy.

the friend of Pericles, taught that the ruling principle in the universe was Mind: "In the beginning all things were chaos; then came Intelligence, and set all in order." He also tried to explain comets and other strange natural phenomena, which had been looked upon as miraculous.

But, like *Democritus* and *Empedocles* of the same period, Anaxagoras turned in the main from the old question of a fundamental principle to a new problem. The philosophers of the sixth century had tried to answer the question, — How did the universe come to be? The philosophers of the age of Pericles asked mainly, — How does man *know* about the universe? That is, *they tried to explain the working of the human mind*. These early attempts at explanation were not very satisfactory, and so next came the *Sophists*, with a skeptical philosophy. Man, the Sophists held, cannot reach truth itself, but must be content to know only *appearances*. They taught rhetoric, and were the first of the philosophers to accept pay.<sup>1</sup>

*Socrates*, the founder of a new philosophy, is sometimes confounded with the Sophists. Like them, he abandoned the attempt to understand the material universe, and ridiculed gently the attempted explanations of his friend, Anaxagoras. He took for his motto, "*Know thyself*;" and considered philosophy to consist in *right thinking upon human conduct*. True wisdom, he taught, is *to know what is good and to do what is right*; and he tried to make his followers see the difference between justice and injustice, temperance and intemperance, virtue and vice.

Thus Socrates completes the circle of ancient philosophy. The whole development may be summed up briefly, as follows:—

1. Thales and his followers (§ 156) tried to find out how the world came to be — out of what "first principle" it arose (water, fire, etc.).

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<sup>1</sup> Thus these philosophers were accused of advertising for gain, to teach youth "how to make the worse appear the better reason," and the name "sophist" received an evil significance. Many of the Sophists, however, were brilliant thinkers, who did much to clear away old mental rubbish. The most famous were *Gorgias*, the rhetorician, a Sicilian Greek at Athens, and his pupil, *Isocrates*.



2. Anaxagoras and his contemporaries tried to find out how man's mind could understand the outside world. (His teaching that *mind* was the real principle of the universe formed a natural step from 1 to 2.)
3. The Sophists declared all search for such explanations a failure — beyond the power of the human mind.
4. Socrates sought to know, not about the outside world at all, but about himself and his duties.

**226. The Man Socrates.** — Socrates was a poor man, an artisan who carved little images of the gods for a living; and he constantly vexed his wife, Xanthippe, by neglecting his trade, to talk in the market place. He wore no sandals, and dressed meanly. His large bald head and ugly face, with its thick lips and flat nose, made him good sport for the comic poets. His practice was to entrap unwary antagonists into public conversation by asking innocent-looking questions, and then, by the inconsistencies of their answers, to show how shallow their opinions were. This proceeding afforded huge merriment to the crowd of youths who followed the bare-footed philosopher, and it made him bitter enemies among his victims. But his method of argument (which we still call "the Socratic method") was a permanent addition to our intellectual weapons; and his beauty of soul, his devotion to knowledge, and his largeness of spirit make him the greatest name in Greek history. When seventy years old (399 B.C.) he was accused of impiety and of corrupting the youth. He refused to defend himself in any ordinary way, and was therefore declared guilty. His accusers then proposed a death penalty. It was the privilege of the condemned man to propose any other penalty, and let the jury choose between the two. Instead of proposing a considerable fine, as his friends wished, Socrates said first that he really ought to propose that he be maintained in honor at the public expense, but, in deference to his friends' entreaties, he finally proposed a small fine. The angered jury, by a close vote, pronounced the death penalty.

**227. Socrates on Obedience to Law and on Immortality.** — Socrates refused also to escape before the day for his execution.

Friends had made arrangements for his escape, but he answered their earnest entreaties by a playful discourse, of which the substance was, — “Death is no evil; but for Socrates to ‘play truant,’ and injure the laws of his country, would be an evil.” After memorable conversations upon immortality, he drank the fatal hemlock with a gentle jest upon his lips.<sup>1</sup> His execution is the greatest blot upon the intelligence of the Athenian democracy.

It happened that the trial had taken place just before the annual sailing of a sacred ship to Delos to a festival of Apollo. According to Athenian law, no execution could take place until the return of this vessel. Thus for thirty days, Socrates remained in jail, conversing daily in his usual manner with groups of friends who visited him. Two of his disciples (Plato and Xenophon) have given us accounts of these talks. On the last day, the theme was immortality.\* Some of the friends fear that death may be an endless sleep, or that the soul, on leaving the body, may “issue forth like smoke . . . and vanish into nothingness.” But Socrates comforts and consoles them, — convincing them, by a long day’s argument, that the soul is immortal, and picturing the lofty delight he anticipates in applying his Socratic questionings to the heroes and sages of olden times, when he meets them soon in the abode of the blest. Then, just as the fatal hour arrives, one of the company (Crito) asks, “In what way would you have us bury you?” Socrates rejoins: —

““In any way you like: only you must first get hold of me, and take care that I do not walk away from you.’ Then he turned to us, and added, with a smile: ‘I cannot make Crito believe that *I* am the same Socrates who has been talking with you. He fancies that I am another Socrates whom he will soon see a dead body — and he asks, How shall he bury me? I have spoken many words to show that *I* shall leave you and go to the joys of the blessed; but these words, with which I comforted you, have had, I see, no effect upon Crito. And so I want you to be

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<sup>1</sup> Special report: the trial and death of Socrates. See Plato’s *Apology*, Xenophon’s *Memorabilia*, and other accounts.

surety for me now, as Crito was surety [bail] for me at my trial, — but with another sort of promise. For he promised the judges that I would remain ; but you must be my surety to him that I shall *not* remain. Then he will not be grieved when he sees merely my *body* burned or buried. I would not have him sorrow at my lot, or say, Thus we follow Socrates to the grave ; for false words such as these infect the soul. Be of good cheer, then, my dear Crito, and say that you are burying my body only — and do with that what is usual, or as you think best.’ ” <sup>1</sup>

**228. Summary.** — The amazing extent and intensity of Athenian culture overpower the imagination. With few exceptions, the



THE ACROPOLIS, as “restored” by Lambert.

famous men mentioned in §§ 220–225 were Athenian citizens. In the fifth century B.C. *that one city gave birth to more great men of the first rank, it has been said, than the whole world has ever produced in any other equal period of time.*

Artists, philosophers, and writers swarmed to Athens, also, from less-favored parts of Hellas; for, despite the condemnation of Socrates, no other city in the world afforded such freedom of thought, and nowhere else was ability, in art or literature,

<sup>1</sup> Anecdotes of Socrates are given in Davis' *Readings*, Vol. I, Nos. 89–92.

so appreciated. The names that have been mentioned give but a faint impression of the splendid throngs of brilliant poets, artists, philosophers, and orators, who jostled each other in the streets of Athens. This, after all, is the best justification of the Athenian democracy. Abbott (*History of Greece*, II, 415), one of its sternest modern critics, is forced to exclaim, "Never before or since has life developed so richly as it developed in the beautiful city which lay at the feet of the virgin goddess."<sup>1</sup>

**229. The Tribute of Pericles to Athens.** — The finest glorification of the Athenian spirit is contained in the great funeral oration delivered by Pericles over the Athenian dead, at the close of the second year of the Peloponnesian War. Thucydides gives the speech and represents no doubt the ideas, if not the words, of the orator: —

"And we have not forgotten to provide for our weary spirits many relaxations from toil. We have our regular games and sacrifices throughout the year; at home the style of our life is refined, and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city, the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as of our own. . . .

"And in the matter of education, whereas our adversaries from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. . . . If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers?"

"*We are lovers of the beautiful, yet simple in our tastes; and we cultivate the mind without loss of manliness.* Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character. . . .

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<sup>1</sup> The patron deity of Athens was Pallas Athene, the virgin goddess, whose temple, the Parthenon, crowned the Acropolis.

"In the hour of trial Athens alone is superior to the report of her. No enemy who comes against her is indignant at the reverses which she sustains at the hands of such a city; no subject complains that his masters are unworthy of him. And we shall assuredly not be without witnesses. There are mighty monuments of our power which will make us the wonder of this and of succeeding ages. . . . For we have compelled every land and every sea to open a path for our valor, and have everywhere planted eternal memorials of our friendship and of our enmity. . . .

"To sum up: I say that *Athens is the school of Hellas*, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. . . .

"*I would have you day by day fix your eyes upon the greatness of Athens, until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it, and who in the hour of conflict had the fear of dishonor always present to them. . . .*"

### 230. Three limitations in Greek culture must be noted.

*a. It rested necessarily on slavery, and consequently could not honor labor, as modern culture at least tries to do.* The main business of the citizen was government and war. Trades and commerce were left largely to the free non-citizen class, and unskilled hand labor was performed mainly by slaves. As a rule, it is true, this slavery was not harsh. In Athens, ordinarily, the slaves were hardly to be distinguished from the poorer citizens. They were frequently Greeks, of the same speech and culture as their masters. In some ways, this made their lot all the harder to bear; and there was always the *possibility* of cruelty. In the mines, even in Attica, the slaves were killed off brutally by merciless hardships.

*b. Greek culture was for males only.* It is not probable that the wife of Phidias or of Thucydides could read. The women of the working classes, especially in the country, necessarily mixed somewhat with men in their work. But among the well-to-do, women had lost the freedom of the simple and rude



society of Homer's time, without gaining much in return. Except at Sparta, where physical training was thought needful



WOMEN AT THEIR TOILET. — From a vase painting.

for them, they passed a secluded life even at home, in separate women's apartments. They had no public interests, ap-



WOMEN AT THEIR TOILET. — The rest of the vase painting shown above.

peared rarely on the streets, and never met their husbands' friends. At best, they were only higher domestic servants. The chivalry of the mediæval knight toward woman and the

love and respect of the Christian man in general for his wife were equally unthinkable by the best Greek society.

This rule is merely emphasized by its one exception. No account of the Athens of Pericles would be complete without the mention of Aspasia. She was a native of Miletus and came to Athens as a perfect stranger. But she succeeded in winning the love of Pericles. He married her, though being a foreigner she could not figure as his wife before the Athenian Law. Her dazzling beauty and wit made his house the focus of a large circle of prominent men. Anaxagoras, Socrates, Phidias, Herodotus, the charming group of brilliant friends of Pericles, delighted in her conversation. Pericles consulted her on the



GREEK WOMEN AT THEIR MUSIC  
From a vase painting.

most important public matters. But she is almost the only woman who need be named in Greek history.

c. The most intellectual Greeks of that age had not thought of finding out the truths of nature by *experiment*. The ancients had chiefly such knowledge of the world about them as they had *chanced upon*, or such as they could attain by *observation of nature as she showed herself to them*. To ask questions, and make nature answer them by systematic experiment, is a method of reaching knowledge which in its widest development belongs to later times. But, before the Greeks, men had reached about all the mastery over nature that was possible without that method.

This limitation had a remarkable consequence, namely the simplicity, nay almost complete absence, of those material comforts which rest upon the many inventions and discoveries of later centuries. There were no railroads nor telegraphs — not

to speak of wireless communication — no electric or gas lights, no refrigerator cars or even ice boxes. Even the best houses were without plumbing or drains of any sort; beds without sheets or springs; rooms without fire; traveling without bridges; clothes without buttons or even a hook and eye. The Greek had to tell time without a watch, and to cross the seas without a compass.

This fact, however, is rather instructive than bewildering. There is a higher civilization, more essential than merely material achievements. A band of robbers is not civilized, if it uses a train of automobiles or establishes telephonic connection between its various headquarters. The Greeks excelled in intellectual civilization, which has a much nobler claim, because of its nearer relation to man's spiritual nature. For hours the entire population of Greek cities could listen to and enjoy such high class drama as those of the Hellenic masters. In our days only the educated are able to appreciate these plays. The average Athenian no doubt excelled the average man of our times in brain power, and the Greek mind performed wonders in literature and art and philosophy. It is through features like these that Greek life has had such a lasting influence upon all later ages.

The lack of control over nature had another serious drawback. Without our modern scientific knowledge and modern machinery it had never been possible for man to produce wealth fast enough so that *many* could take sufficient leisure for refined and graceful living. Even with us this ability is not accompanied by a proper distribution of our wealth, too much of which remains in the hands of a proportionately small number. In the Greek system it seems to have been still less possible to give to many an ample share. There was too little to go round. The material civilization of the relatively few rested necessarily on slavery.

**231. The Moral Side** of Greek civilization falls considerably short of the intellectual. The two religions, of the clan and of the Olympian gods, both kept their hold upon the people

even in the age of Pericles. But neither had much to do with moral conduct. The good sense and clear thinking of the Greeks had preserved their religion, whatever they understood by this term, from many of the repulsive features found in Oriental beliefs. But their moral ideas are to be sought rather in their philosophy, literature, and history than in their mythological stories. In fact they could learn little morality from the example given to them by the Olympians (§ 111).

The Greeks accepted a rather unlimited search for pleasures as natural and proper. Self-sacrifice had little place in their moral code. They lacked altogether the Jewish and Christian sense of sin. Even the Babylonians were far ahead of them in this matter (§ 53). Their chief motive for right conduct, as far as it went, was a certain admiration, based on natural grounds, of moderation and temperance. Individual characters at once lofty and lovable were not numerous. Trickery and deceit mark most of the greatest names, and not even physical or moral bravery can be called a national characteristic. The wily Themistocles, rather than Socrates or Pericles, is the typical Greek. As in literature and arts so in moral corruption were the Greeks the teachers of Rome. In beautiful Hellas grew up that degradation which in due time was to spread along the shores of the Mediterranean. It was to reach maturity when adopted by the future masters of the world.

At the same time some Greek teachers inculcate morality. They found in themselves the courage to listen to the voice of their conscience and to assert what they saw was right. They may have caught the dim rays of original revelation, or obtained inspiration from the sacred books of the Jews. Yet none of these men in any way reached the Jewish and Christian ideals.

**232. Illustrative Extracts.** — The following passages illustrate the moral ideas of the best of the Greeks. They are taken from Athenian writers of the age of Pericles, and represent the mountain peaks of Greek thought, by no means its average level.

a. *From Aeschylus.*

“The lips of Zeus know not to speak a lying speech.”

“Justice shines in smoke-grimed houses and holds in regard the life that is righteous ; she leaves with averted eyes the gold-bespangled palace which is unclean, and goes to the abode that is holy.”

b. Antigone, the heroine of a play by *Sophocles*, has knowingly incurred penalty of death by disobeying an unrighteous command of a wicked king. She justifies her deed proudly, —

“Nor did I deem thy edicts strong enough  
That thou, a mortal man, should'st overpass  
*The unwritten laws of God that know no change.*”

c. *From Socrates* to his Judges after his condemnation to death (*Plato's Apology*). — “Wherefore, O judges, be of good cheer about death, and know this of a truth — that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods. . . . The hour of departure has arrived, and we go our ways — I to die, you to live. Which is better, God only knows.”

d. *From Plato* (the greatest disciple of Socrates, § 315). — “My counsel is that we hold fast ever to the heavenly way and follow justice and virtue. . . . Thus we shall live dear to one another and to the gods, both while remaining here, and when, *like conquerors in the games*, we go to receive our reward.”

e. *A Prayer of Socrates* (from *Plato's Phaedrus*). — “Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul ; and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry.”

(The quotations from Socrates' talks after his condemnation, given in § 227 above, give more material of this kind. Fuller passages will be found in *Davis' Readings*, Vol. I, Nos. 89-92.)

FOR FURTHER READING. — *Specially suggested*: *Davis' Readings*, Vol. 1, Nos. 76-80 (11 pages, mostly from *Plutarch* and *Thucydides*) ; and Nos. 88-97 (24 pages) ; *Bury*, 363-378.

*Additional*: Valuable and very readable treatments will be found in any of the three excellent volumes mentioned for the two preceding topics, — *Cox's Athenian Empire*. *Plutarch's Pericles* ought to be inviting, from the extracts in *Davis' Readings*.



EXERCISE. — Count up and classify the *kinds* of sources of our knowledge about the ancient world, — so far as this book has alluded to sources of information. *Note here the suggestions for “fact-drills,” on page 299, and begin to prepare the lists.*

## CHAPTER XIV

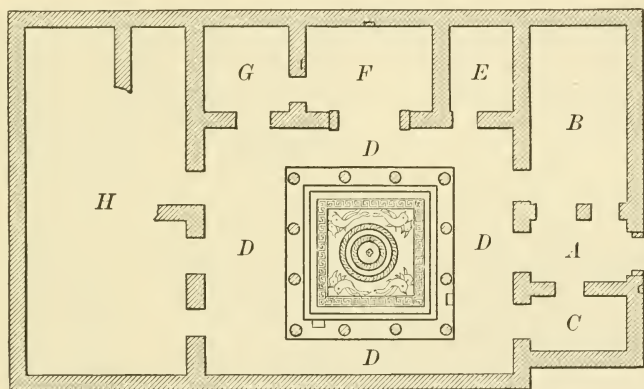
### LIFE IN THE AGE OF PERICLES

**233. Houses**, even those of the rich, were very simple. The poor could not afford more; and the rich man thought his house of little account. It was merely a place to keep his women folk and young children and some other valuable property, and to sleep in. His real life was passed outside.

A "well-to-do" house was built with a wooden frame, covered with sun-dried clay. Such buildings have not left many remains; and most of what we know about them comes from brief references in Greek literature. On the opposite page is given the ground plan of one of the few private houses of the fifth century which has been unearthed in a state to be traced out. This house was at Delos; and it was something of a mansion, for the times.

Houses were built flush with the street, and on a level with it,—without even sidewalk or steps between. The door, too, usually opened out—so that passers-by were liable to bumps, unless they kept well to the middle of the narrow street. In this Delos mansion, the street door opened into a small vestibule (*A*), about six feet by ten. This led to a square "hall" (*D, D, D, D*), which was the central feature of every Greek house of importance. In the center of the hall there was always a "court," *open to the sky*, and surrounded by a row of columns. The columns were to uphold their side of the hall ceiling,—since the hall had no wall next the court, but was divided from it only by the columns. In the Delos house, the columns were ten feet high (probably higher than was usual), and the court was paved with a beautiful mosaic. Commonly, however, all floors in private houses, until some three centuries later, were made of concrete.

Under part of the hall were two cellars or cisterns; and from the hall there opened six more rooms. The largest (*H*) was the dining room and kitchen, with a small recess for the chimney in one corner. The other rooms were store rooms, or sleeping rooms for male slaves and unmarried sons. Any occasional overflow of guests could be taken care of by couches in the hall. This whole floor was for males only.



PLAN OF A FIFTH-CENTURY DELOS HOUSE.  
After Gardiner and Jevons.

Some houses (of the very rich) had only one story. In that case there was at the rear a second half for the women, connected with the men's half by a door in the partition wall. This rear half of the house, in such cases, had its own central hall and open court, and an arrangement of rooms similar to that in the front half. But more commonly, as in the Delos house, there was an upper story for the women, reached by a steep stairway in the lower hall, and projecting, perhaps, part way over the street. Near the street door, on the outside, there was a niche in the wall for the usual statue of Hermes; and a small niche in room *F* was used probably as a shrine for some other deity.

The doorways of the interior were usually hung with cur-

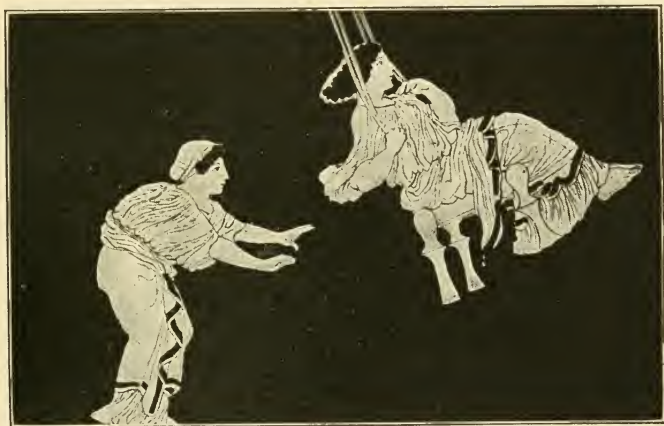
tains; but store rooms had doors with bronze locks. Bronze keys are sometimes found in the ruins, and they are pictured in use in vase paintings. The door between the men's and women's apartments was kept locked: only the master of the house, his wife, and perhaps a trusted slave, had keys to it. The Delos house had only one outside door; but often there was a rear door into a small, walled garden. City houses were crowded close together, with small chance for windows on the sides. Sometimes narrow slits in the wall opened on the street. Otherwise, except for the one door, the street front was a blank wall. If there were windows on the street at all, they were filled with a close wooden lattice. The Greeks did not have glass panes for windows. The houses were dark; and most of the dim light came from openings on the central court, through the hall.

In cold damp weather (of which, happily, there was not much), the house was exceedingly uncomfortable. The kitchen had a real chimney, with cooking arrangements like those in ancient Cretan houses (§ 96). But for other rooms the only artificial heat came from small fires of wood or charcoal in braziers, — such as are still carried from room to room, on occasion, in Greece or Italy or Spain. The choking fumes which filled the room were not much more desirable than the cold which they did little to drive away. Sometimes a large open fire in the court gave warmth to the hall. At night, earthenware lamps, on shelves or brackets, furnished light. *There were no bathrooms, and no sanitary conveniences.*

Poor people lived in houses of one or two rooms. A middle class had houses nearly as large as the one described above; but they rented the upper story to lodgers. Professional lodging houses had begun to appear, with several stories of small rooms, for unmarried poor men and for slaves who could not find room in the master's house.

**234. The residence streets** were narrow and irregular, — hardly more than crooked, dark alleys. They had no pavement, and they were littered with all the filth and refuse

from the houses. Slops, from upper windows, sometimes doused unwary passers-by. Splendid as were the *public* portions of Athens, the residence quarters were much like a squalid Oriental city of to-day. In the time of Pericles, wealthy men were just beginning to build more comfortably on the hills near the city; but war kept this practice from becoming common till a much later time.



GREEK GIRLS AT PLAY. — From a vase painting.

**235. The Family.** — In the Oriental lands which we have studied, a man was at liberty to have as many wives in his household as he chose to support. Poor men usually were content with one; but, among the rich, polygamy was the rule. A Greek had only one wife. Imperfect as Greek family life was, the state laws recognized “monogamous” marriages only.

The Homeric poems give many pictures of lovely family life; and the Homeric women meet male guests and strangers with a natural dignity and ease. In historic Greece, as we have noted (§ 230), this freedom for women had been lost — except, in some degree, at Sparta. Marriage was arranged by parents. The young people as a rule had never seen each other. Girls were married very young — at fifteen or earlier



—and had no training of any valuable sort. Among the wealthy classes, they spent the rest of their days indoors — except on some rare festival occasions. The model wife learned to oversee the household; but in many homes this was left to trained slaves, and the wife dawdled away the day listlessly at her toilet or in vacant idleness. The vase pictures show her commonly with a mirror. Unwholesome living led to excessive use of red and white paint, and other cosmetics, to imitate the complexion of early youth.

Law and public opinion allowed the father to “expose” a new-born child to die. This horrible practice of legalized murder was common among the poor. Boys, however, were valued more than girls. They would offer sacrifices, in time, at the father’s tomb, *and they could fight for the city*. Divorce was lawful, and the husband easily found a sufficient plea for it. With the Greeks, too, matrimony had fallen far from its original perfection.

Till the age of seven, boys and girls lived together in the women’s apartments. Then the boy began his school life (§ 240). The girl continued her childhood until marriage. Much of her time was spent at music and in games. One very common game was like our “Jackstones,” except that it was played with little bones. Not till the evening before her marriage did the girl put away her doll, — offering it then solemnly on the shrine of the goddess Artemis. These laws and customs obtained more or less in all Greece. The views and usages of Sparta, however, differed from them in many regards (§ 130).

**236. Greek dress** is well known, as to its general effect, from pictures and sculpture. Women of the better classes wore flowing garments, fastened at the shoulders with clasp-pins, and gathered in graceful loose folds at the waist. Outside the house, the woman wore also a kind of long mantle, which was often drawn up over the head.

The chief article of men’s dress was a shirt of linen or wool, which fell about to the knees. For active movements, this was often clasped with a girdle about the waist. Over

this was draped a long mantle, falling in folds to the feet. This is well shown in the statue of Sophocles, on page 214. Sometimes, this mantle was carried on the arm. The soles of the feet were commonly protected by sandals; but there was also a great variety of other foot gear. Socrates' habit of going barefooted was the rule at Sparta for men under middle age; and some Spartan kings made it their practice all their lives.

Even these statements do not make emphatic enough the very simple nature of men's dress. The inner garment was merely a piece of cloth in two oblong parts (sometimes partly sewn together), fastened by pins, so as to hold it on. The outer garment was one oblong piece of cloth, larger and not fastened at all.



A VASE PAINTING, showing the Trojan prince enticing away Helen. The painting is of the fifth century, and shows fashions in dress for that time.

**237. Occupations.** — Good “society” looked down upon all forms of money-making by personal exertion. A physician who took pay for his services they despised almost as much as they did a carpenter or shoemaker. This attitude is natural to a slaveholding society. Careless thinkers sometimes admire it. But it contains less promise for mankind than does even our modern worship of the dollar, bad as that sometimes is. The Greek wanted money enough to supply all the comforts

that he knew about; but he wanted it to come without *his* earning it. He was very glad to have slaves earn it for him.

Most of the hand labor was busied in tilling the soil. The farmer manured his land skillfully; but otherwise he made no advance over the Egyptian farmer — who had not been compelled to enrich his land. Some districts, like Corinth and Attica, could not furnish food enough for their populations from their own soil. Athens imported grain from other parts



GREEK WOMEN, in various activities. — From a vase painting.

of Hellas and from Thrace and Egypt. This grain was paid for, in the long run, by the export of manufactures. In the age of Pericles, *large factories* had appeared. (See Davis' *Readings*, Vol. I, No. 76, for a list of twenty-five handicrafts connected with the beautifying of the Acropolis.) In these factories, the place taken now by machinery was taken then, in large part, by slaves. The owner of a factory did not commonly own all the slaves employed in it. Any master of a slave skilled in that particular trade might "rent" him out to the factory by the month or year.

In Attica, then, the villages outside Athens were mainly occupied by farmers and farm laborers. Commerce (as well as much manufacturing) was centered in the Piraeus, and was managed directly, for the most part, by the non-citizen class.

In Athens, the poorer classes worked at their trades or in their shops from sunrise to sunset — with a holiday about one

day in three. Their pay was small, because of the competition of slave labor; but they needed little pay to give them most of the comforts of the rich—except constant leisure. And we must understand that the Greek artisan—sometimes even the slave—took a noble pride in his work. The stone masons who chiseled out the fluted columns of the Parthenon felt themselves fellow workmen with Phidias who carved the pediments. In general, the Greek workman seems to have worked deliberately and to have found a delight in his work which was so common among the artisans of the Middle Ages in Europe, but which has been largely driven out of modern life by our greater subdivision of labor and by our greater pressure for haste.

An Athenian citizen of the wealthy class usually owned lands outside the city, worked by slaves and managed by some trusted steward. Probably he also had capital invested in trading vessels, though he was not likely to have any part in managing them. Some revenue he drew from money at interest with the bankers; and he drew large sums, too, from the “rent” of slaves to the factories.

**238. A Day of the Leisure Class.**—Like the poorer citizens, the rich man rose with the sun. A slave poured water over his face and hands, or perhaps over his naked body, from a basin. (Poor men like Socrates bathed at the public fountains.) He then broke his fast on a cup of wine and a dry crust of bread. Afterward, perhaps he rode into the country, to visit one of his farms there, or for a day’s hunting.

If, instead, he remained within the city, he left his house



A BARBER IN TERRA-COTTA.  
From Blümner.

at once, stopping, probably, at a barber's, to have his beard and finger nails attended to, as well as to gather the latest news from the barber's talk. In any case, the later half of the morning, if not the first part, would find him strolling through the shaded arcades about the market place, among throngs of his fellows, greeting acquaintances and stopping for conversation with friends—with whom, sometimes, he sat on



ATHENE.

the benches that were interspersed among the colonnades. At such times, he was always followed by one or two handsome slave boys, to run errands. At midday, he returned home for a light lunch. In the afternoon, he sometimes slept. Or, if a student, he took to his rolls of papyrus. Or, if a statesman,

perhaps he prepared his speech for the next meeting of the Assembly. Sometimes, he visited the public gaming houses or the clubs. During the afternoon,—usually toward evening,—he bathed at a public bathing house, hot, cold, or vapor bath, as his taste decided; and here again he held conversation with friends, while resting, or while the slave attendants rubbed him with oil and ointment. The bath was usually preceded by an hour or more of exercise in a gymnasium.

Toward sunset, he once more visited his home, unless he was to dine out. If the evening meal was to be, for a rare occasion, at home and without guests, he ate with his family,—his wife



*sitting* at the foot of the couch where he *reclined*; and soon afterward he went to bed. More commonly, he entertained guests—whom he had invited to dinner as he met them at the market place in the morning—or he was himself a guest elsewhere.

The evening meal deserves a section to itself (§ 239). First let us note that such days as we have just described were not allowed to become monotonous at Athens. For several years of his life, the citizen was certain to be busied most of the time in the service of the state (§ 212). At other times, the meetings of the Assembly and the religious festivals and the theater took at least one day out of every three.

**239. The evening banquet** played a large part in Greek life. As guests arrived, they took their places in pairs, on couches, which were arranged around the room, each man reclining on his left arm. Slaves removed the sandals or shoes, washing the dust from the feet, and passed bowls of water for the hands. They then brought in low three-legged tables, one before each couch, on which they afterward placed course after course of food.

The Greeks of this period were not luxurious about eating. The meals were rather simple. Food was cut into small pieces in the kitchen. No forks or knives were used at table. Men ate with a spoon, or, more commonly, with the fingers; and at the close, slaves once more passed bowls for washing the hands. When the eating was over, the real business of the evening began—with the wine. This was mixed with water; and drunkenness was not common; but the drinking lasted late, with serious or playful talk, and singing and story-telling, and with forfeits for those who did not perform well any part assigned them by the “master of the feast” (one of their number chosen by the others when the wine appeared). Often the host had musicians come in, with jugglers and dancing girls. Respectable women never appeared on these occasions. Only on marriage festivals, or some special family celebration, did the women of a family meet male guests at all.

**240. Education.**— Education at Athens, as in nearly all Greece, was in marked contrast with Spartan education (§ 130). *It aimed to train harmoniously the intellect, the sense of beauty, the moral nature, and the body.* At the age of seven the boy



SCHOOL SCENES.— A BOWL PAINTING.

Instruments of instruction, mostly musical, hang on the walls. In the first half, one instructor is correcting the exercise of a boy who stands before him. Another is showing how to use the flute. The seated figures, with staffs, are “pedagogues.”

entered school, but he was constantly under the eye not only of the teacher, but of a trusted servant of his own family, called a pedagogue.<sup>1</sup> The chief subjects for study were Homer

<sup>1</sup> The word meant “boy-leader.” Its use for a “teacher” is later.

and music. Homer, it has well been said, was to the Greek at once Bible, Shakespeare, and Robinson Crusoe. The boy learned to write on papyrus with ink. But papyrus was costly, and the elementary exercises were carried on with a sharp instrument on tablets coated with wax. No great proficiency was expected from the average rich youth in writing — since he would have slaves do most of it for him in after life. The schoolmaster indulged in cruel floggings on slight occasion (Davis' *Readings*, Vol. I, No. 94).

When the youth left school, he entered upon a wider training, in the political debates of the Assembly, in the lecture halls of the Sophists, in the many festivals and religious processions, in the plays of the great dramatists at the theaters, and in the constant enjoyment of the noblest and purest works of art.

Physical training began with the child and continued through old age. No Greek youth would pass a day without devoting some hours to developing his body and to overcoming any physical defect or awkwardness that he might have. All classes of citizens, except those bound by necessity to the workshop, met for exercise. The result was a perfection of physical power and beauty never attained so universally by any other people.

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IMAGINATIVE EXERCISES. — This period affords excellent material for exercises based upon the training of the historic imagination. Let the student absorb all the information he can find upon some historical topic, until he is filled with its spirit, and then reproduce it *from the inside*, with the dramatic spirit — as though he lived in that time — not in the descriptive method of another age. The following topics are suggested (the list can be indefinitely extended, and such exercises may be arranged for any period) : —

1. A captive Persian's letter to a friend after Plataea.
2. A dialogue between Socrates and Xanthippe.
3. An address by a Messenian to his fellows in their revolt against Sparta.
4. Extracts from a diary of Pericles.
5. A day at the Olympic games (choose some particular date).

## CHAPTER XV

### THE PELOPONNESIAN WAR

(431-404 B.C.)

**241. Causes.** — Athens and Sparta were at the opposite poles of Greek civilization. Athens stood for progress. Sparta was the champion of old ways. A like contrast ran through the two leagues of which these cities were the heads. The cities of the Athenian empire were Ionian in blood, democratic in politics, commercial in interests. Most of the cities of the Peloponnesian league were Dorian in blood and aristocratic in politics, and their citizens were landowners. This difference between the Athenian and Spartan states gave rise to mutual distrust. It was easy for any misunderstanding to ripen into war.

Still, if *none* of the cities of the Peloponnesian league had had any interests on the sea, the two powers might each have gone its own way without crossing the other's path. But Corinth and Megara (members of Sparta's league) were trading cities, like Athens; and, after the growth of the Athenian empire, they felt the basis of their prosperity slipping from under them. They had lost the trade of the Aegean, and Athens had gained it. And now Athens was reaching out also for the commerce of the western coasts of Greece. Next to Sparta, Corinth was the most powerful city in the Peloponnesian league; and she finally persuaded Sparta to take up arms against Athens, before the Thirty Years' Truce (§ 202) had run quite half its length.

**242. The immediate occasion** for the struggle was found in some aid which Athens gave Coreyra against an attack by Corinth in 432 B.C.

Corcyra was the third naval power in Greece. Corinth was second only to Athens. Corinth and Corcyra had come to blows, and Corcyra asked to be taken into the Athenian league. Athens finally promised *defensive* aid, and sent ten ships with instructions to take no part in offensive operations. A great armament of 150 Corinthian vessels appeared off the southern coast of Corcyra. Corcyra could muster only 110 ships. In the battle that followed, the Corinthians were at first completely victorious. They sank or captured many ships, and seemed about to destroy the whole Corcyran fleet. Then the little Athenian squadron came to the rescue, and by their superior skill quickly restored the fortune of the day.

But in the negotiations that followed, between Athens and the Peloponnesian league, this matter of Corcyra fell out of sight, and the quarrel was joined on broader issues.<sup>1</sup> Sparta finally sent a haughty ultimatum, posing, herself, as the champion of a free Hellas against tyrant Athens, which had enslaved the Aegean cities. "Let Athens set those cities free, and she might still have peace with Sparta." A timid party, of Athenian aristocrats, wished peace even on these terms. But the Assembly adopted a dignified resolution moved by Pericles:—

"Let us send the ambassadors away," said he, "with this answer: That we will grant independence to the cities . . . as soon as the Spartans allow their subject states [Messenia and the subject towns of Laconia] to be governed as they choose, and not by the will and interest of Sparta. Also, *that we are willing to offer arbitration*, according to the treaty [the treaty of the Thirty Years' Truce]. And that we do not want to begin the war, but shall know how to defend ourselves if we are attacked."

As Pericles frankly warned the Assembly, this reply meant conflict. And so in 431 began the "Peloponnesian War."

**243. Resources and Plans.**—The Peloponnesian league could muster a hundred thousand hoplites, against whom in that day no army in the world could stand; but it could not keep many men in the field longer than a few weeks. Sparta could

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<sup>1</sup> Special report: the narrative of the deliberations at Sparta regarding war or peace (note especially Thucydides' account of the Corinthian speech regarding Sparta and Athens in Davis' *Readings*, Vol. I, No. 77).



not capture Athens, therefore, and must depend upon ravaging Attic territory and inducing Athenian allies to revolt.

Athens had only some twenty-six thousand hoplites at her command, and half of these were needed for distant garrison duty. But she had a navy even more unmatched on the sea than the Peloponnesian army was on land. Her walls were impregnable. The islands of Euboea and Salamis, and the open spaces within the Long Walls, she thought, could receive her country people with their flocks and herds. The corn trade of south Russia was securely in her hands. The grain ships could enter the Piræus as usual, however the Spartans might hold the open country of Attica. Athens could easily afford to support her population for a time from her annual revenues, to say nothing of the immense surplus of 6000 talents (\$ 6,000,000) in the treasury.

When war began, the Spartans marched each year into Attica with overwhelming force, and remained there for some weeks, laying waste the crops, burning the villages, and cutting down the olive groves, up to the very walls of Athens. At first, with frenzied rage, the Athenians clamored to march out against the invader; but Pericles strained his great authority to prevent such a disaster, and finally he convinced the people that they must bear this insult and injury with patience. Meantime, an Athenian fleet was always sent to ravage the coasts and harbors of Peloponnesus and to conquer various exposed allies of Sparta. Each party could inflict considerable damage, *but neither could get at the other to strike a vital blow*. The war promised to be a matter of endurance.

Here Athens seemed to have an advantage, since she had the stronger motive for holding out. She was fighting to preserve her empire, and could not give up without ruin. Sparta could cease fighting without loss to herself; and Pericles hoped to tire her out.

**244. The Plague in Athens.**—The plan of Pericles might have been successful, had the Spartans not been encouraged by a tragic disaster which fell upon Athens and which no one

in that day could have foreseen. A terrible plague had been ravaging western Asia, and in the second year of the war it reached the Aegean. In most parts of Hellas it did no great harm; but in Athens it was peculiarly deadly. The people of all Attica, crowded into the one city, were living under unusual and unwholesome conditions; and the pestilence returned each summer for several years. It slew more than a fourth of the population, and paralyzed industry and all ordinary activities. Worse still, it shattered, for years, the proud and joyous self-trust which had come to the Athenian people after Marathon.

Thucydides, an eye witness, has described the ravages of the plague and explained their cause. "When the country people of Attica arrived in Athens," he says, "a few had homes of their own, or found friends to take them in. But far the greater number had to find a place to live on some vacant spot or in the temples of the gods and chapels of the heroes. . . . Many also camped down in the towers of the walls or wherever else they could; for the city proved too small to hold them." Thucydides could see the unhappy results of these conditions, *after* the plague had fallen on the city; and he adds, with grim irony, that "while these country folk were dividing the spaces between the Long Walls and settling there," the government (Generals and Council) were "paying great attention to mustering a fleet for ravaging the Peloponnesian coasts."

Then, in dealing with the horrible story of the plague, Thucydides shows how these conditions prepared for it. "*The new arrivals from the country* were the greatest sufferers,—lodged during this hot season in stifling huts, where death raged without check. The bodies of dying men lay one upon another, and half-dead creatures reeled about the streets, poisoning all the fountains and wells with their bodies, in their longing for water. The sacred places in which they had camped were full of corpses [a terrible sacrilege, to Greeks]; for *men, not knowing what was to become of them, became wholly careless of everything.*"

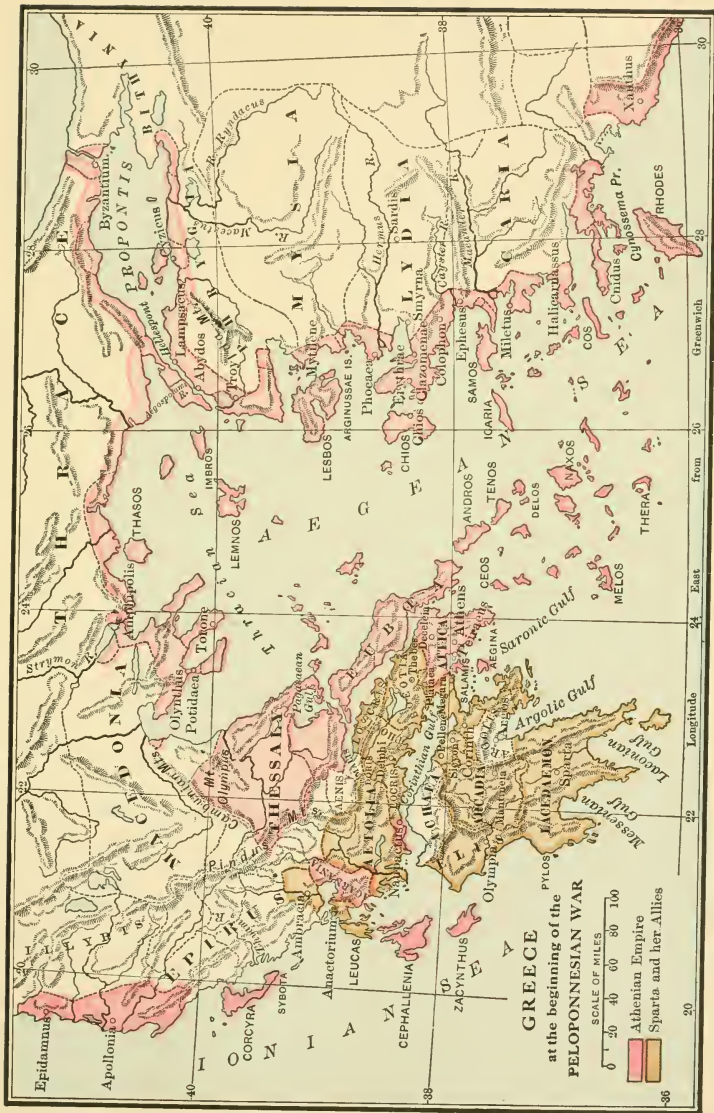
**245. Twenty-seven Years of War.** — Still, the Athenians did recover their buoyant hope; and the war dragged along with varying success for twenty-seven years, with one short and ill-kept truce,—a whole generation growing up from the cradle to manhood in incessant war. A story of the long struggle in detail would take a volume. *The contest was not of such lasting importance as the preceding struggle between the Greek and Persian civilizations*; and only a few incidents require mention.

**246. Athenian Naval Supremacy.** — On the sea the superiority of Athens consisted not merely in the size of her navy, *but even more in its skill*. The other Greeks still fought, as at the time of Salamis, by dashing their ships against each other, beak against beak, and then, if neither was sunk, by grappling the vessels together, and fighting as if on land. The Athenians, however, had now learned to maneuver their ships, rowing swiftly about the enemy with many feints, and seizing the opportunity to sink a ship by a sudden blow at an exposed point. Their improved tactics revolutionized naval warfare; and for years small fleets of Athenian ships proved equal to three times their number of the enemy.<sup>1</sup> Gradually, however, the Peloponnesians learned something of the Athenian tactics, and this difference became less marked.

**247. New Leaders.** — The deadliest blow of the plague was the striking down of Pericles, who died of the disease, in the third year of the war. Never had the Athenians so needed his controlling will and calm judgment. He was followed by a new class of leaders,—men of the people, like *Cleon* the tanner, and *Hyperbolus* the lampmaker,—men of strong will and much force, but rude, untrained, unscrupulous, and ready to surrender their own convictions, if necessary, to win the favor of the crowd. Such men were to lead Athens into many blunders and crimes. Over against them stood only a group of incapable aristocrats, led by *Nicias*, a good but stupid man, and *Alcibiades*, a brilliant, unprincipled adventurer.

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<sup>1</sup> Special report to illustrate these points: the story of Phormio's victories in the Corinthian Gulf in 431.







Athens was peculiarly unfortunate in her statesmen at this period. She produced no Themistocles, or Aristides, or Cimon, or Pericles; and Phormio and Demosthenes, her great admirals, were usually absent from the city. Sparta, on the other hand, produced two greater generals than ever before in her history: *Brasidas*, whose brilliant campaigns overthrew Athenian supremacy on the coast of Thrace; and *Lysander*, who was finally to bring the war to a close.

**248. Athenian Disaster in Sicily.** — The turning-point in the war was an unwise and misconducted Athenian expedition against Syracuse.<sup>1</sup> Two hundred perfectly equipped ships and over forty thousand men — among them eleven thousand of the flower of the Athenian hoplites — were pitifully sacrificed by the superstition and miserable generalship of their leader, Nicias (413 B.C.).

Even after this crushing disaster Athens refused peace that should take away her empire. Every nerve was strained, and the last resources and reserve funds exhausted, to build and man new fleets. The war lasted nine years more, and part of the time Athens seemed as supreme in the Aegean as ever. Two things are notable in the closing chapters of the struggle, — the attempt to overthrow democracy in Athens, and Sparta's betrayal of the Asiatic Greeks to Persia (§§ 249, 250).

**249. The Rule of the Four Hundred.** — For a century, the oligarchic party had hardly raised its head in Athens; but in 411, it attempted once more to seize the government. Wealthy men of moderate opinions were wearied by the heavy taxation of the war. The democracy had blundered sadly and had shown itself unfit to deal with foreign relations, where secrecy and dispatch were essential; and its new leaders were particularly offensive to the old Athenian families.

Under these conditions, the officers of the fleet conspired with secret oligarchic societies at home. Leading democrats were assassinated; and the Assembly was terrorized into sur-

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<sup>1</sup> Syracuse, a Dorian city and a warm friend to Sparta, had been encroaching upon Ionian allies of Athens in Sicily.

rendering its powers to a council of *Four Hundred* of the oligarchs. But this body proved generally incompetent, except in murder and plunder, and it permitted needless disasters in the war. After a few months, the Athenian fleet at Samos deposed its oligarchic officers; and the democracy at home expelled the *Four Hundred* and restored the old government.



ROUTE OF THE LONG WALLS, looking southwest to the harbor, some three and one half miles distant. From a recent photograph.

**250. Sparta betrays the Asiatic Greeks.**— In 412, immediately after the destruction of the Athenian army and fleet in Sicily, Persian satraps appeared again upon the Aegean coast. *Sparta at once bought the aid of their gold by promising to betray the freedom of the Asiatic Greeks*,— to whom the Athenian name had been a shield for seventy years. Persian funds now built fleet after fleet for Sparta, and slowly Athens was exhausted, despite some brilliant victories.

**251. Fall of Athens.**— In 405, the last Athenian fleet was surprised and captured at *Aegospotami* (Goat Rivers). Apparently the officers had been plotting again for an oligarchic revolution; and the sailors had been discouraged and demoralized, even if they were not actually betrayed by their commanders.

Lysander, the Spartan commander, in cold blood put to death the four thousand Athenian citizens among the captives.<sup>1</sup>

This slaughter marks the end. Athens still held out despairing but stubborn, until starved into submission by a terrible siege. In 404, the proud city surrendered to the mercy of its foes. Corinth and Thebes wished to raze it from the earth; but Sparta had no mind to do away with so useful a check upon those cities. She compelled Athens to renounce all claims to empire, to give up all alliances, to surrender all her ships but twelve, and to promise to "follow Sparta" in peace and war. The Long Walls and the defenses of the Piraeus were demolished, to the music of Peloponnesian flutes; and Hellas was declared free!

Events were at once to show this promise a cruel mockery. *The one power that could have grown into a free and united Greece had been ruined, and it remained to see to what foreign master Greece should fall.*

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FOR FURTHER READING. — *Specially suggested*: Davis' *Readings*, Vol. I, Nos. 81-86 (16 pages), gives the most striking episodes of the war, as they were told by the Athenian historians of the day, Thucydides and Xenophon. Plutarch's *Lives* ("Alcibiades," "Nicias," and "Lysander") is the next most valuable authority.

The following modern authorities continue to be useful (and may be consulted for special reports upon the period, if any are assigned): Bury, chs. x, xi; the closing parts of Grant's *Age of Pericles* and of Abbott's *Pericles*; and Cox's *Athenian Empire*. Bury gives 120 pages to the struggle, — too long an account for reading, but useful for special topics.

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<sup>1</sup> Special reports: (1) Cleon's leadership. (2) The trial of the Athenian generals after the victory of Arginusae. (3) The massacre of the Mytilenean oligarchs (story of the decree and the reprieve). (4) Massacre of the Melians by Athens, 415 B.C. (5) Note the merciless nature of the struggle, as shown by other massacres of prisoners: *i.e.*, Thebans by Plataeans, 431 B.C.; Plataeans by Thebans, 427 B.C.; thousands of Athenians in the mines of Syracuse; the four thousand Athenians after Aegospotami. (6) The career of Alcibiades. (7) The Thracian campaigns. (8) The Sicilian expedition. (9) The Siege of Plataea.

Material for such reports will be easily found in the books named at the end of this chapter.

## CHAPTER XVI

### FROM THE FALL OF ATHENS TO THE FALL OF HELLAS

(404-338 B.C.)

252. Decline of Hellas. — The Athenian empire had lasted seventy glorious years. Nearly an equal time was yet to elapse before Hellas fell under Macedonian sway; but it need not detain us long. Persia had already begun again to enslave the Greeks of Asia; Carthage again did the like in Sicily; and in the European peninsula the period was one of shame or of profitless wars. It falls into three parts: thirty-three years of Spartan supremacy; nine years of Theban supremacy; and some twenty years of anarchy.

#### SPARTAN SUPREMACY, 404-371 B.C.

253. "Decarchies." — After Aegospotami, Sparta was mistress of Greece more completely than Athens had ever been, but for only half as long; and most of that time was given to wars to maintain her authority. She had promised to set Hellas free; but the cities of the old Athenian empire found that they had exchanged a mild, wise rule for a coarse and stupid despotism.<sup>1</sup> *Their old tribute was doubled; their self-government was taken away; bloodshed and confusion ran riot in their streets.*

Everywhere Sparta overthrew the old democracies, and set up oligarchic governments. Usually the management of a city was given to a board of ten men, called a *decarchy* ("rule of ten"). These oligarchies, of course, were dependent upon Sparta.<sup>2</sup> To defend them against any democratic rising, there

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<sup>1</sup> Cox, *Athenian Empire*, 229-231, gives an admirable contrast between the Athenian and the Spartan systems.

<sup>2</sup> Note the likeness between this Spartan method and the Persian practice of setting up tyrannies, dependent upon Persia, in the Ionian cities (§ 164).

was placed in many cities a Spartan garrison, with a Spartan military governor called a *harmost*. The garrisons plundered at will; the harmosts grew rich from extortion and bribes; the decarchies were slavishly subservient to their masters, while they wreaked upon their fellow-citizens a long pent-up aristocratic vengeance, in confiscation, outrage, expulsion, assassination, and massacre.

**254. Spartan Decay.** — In Sparta itself luxury and corruption replaced the old simplicity. As a result, the number of citizens was rapidly growing smaller. Property was gathered into the hands of a few, while many Spartans grew too poor to support themselves at the public mess (§ 130). These poorer men ceased to be looked upon as citizens. They were not permitted to vote in the Assembly, and were known as “Inferiors.” The 10,000 citizens, of the Persian War period, shrank to 2000.

The discontent of the “Inferiors” added to the standing danger from the Helots. A plot was formed between these classes to change the government; and only an accident prevented an armed revolution.<sup>1</sup> Thus, even at home, the Spartan rule during this period rested on a volcano.

**255. The “Thirty Tyrants” at Athens.** — For a time even Athens remained a victim to Spartan tyranny, like any petty Ionian city. After the surrender, in 404, Lysander appointed a committee of thirty from the oligarchic clubs of Athens “to reëstablish the constitution of the fathers.” Meantime, they were to hold absolute power. This committee was expected to undo the reforms of Pericles and Clisthenes and even of Solon, and to restore the ancient oligarchy. As a matter of fact they did worse than that: they published no constitution at all, but instead they filled all offices with their own followers and plotted to make their rule permanent.

These men were known as “the Thirty Tyrants.” They called in a Spartan harmost and garrison, to whom they gave the fortress of the Acropolis. They disarmed the citizens, ex-

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<sup>1</sup> Special report : the conspiracy of Cinadon at Sparta.



cept some three thousand of their own adherents: Then they began a bloody and greedy rule. Rich democrats and alien merchants were put to death or driven into exile, in order that their property might be confiscated.<sup>1</sup> The victims of this proscription were counted by hundreds, perhaps by thousands. Larger numbers fled, and, despite the orders of Sparta, they were sheltered by Thebes. That city had felt aggrieved that her services in the Peloponnesian War received no reward from Sparta, and now she would have been glad to see Athens more powerful again.

**256. Athens again Free.** — This reign of terror at Athens lasted over a year. Then, in 403, one of the democratic exiles, *Thrasybulus*, with a band of companions from Thebes, seized the Piræus. The aliens of the harbor rose to his support. The Spartan garrison and the forces of the Thirty were defeated. A quarrel between Lysander and the Spartan king prevented serious Spartan interference, and the old Athenian democracy recovered the government.

The aliens and sailors of the Piræus had fought valiantly with the democrats against the Thirty. Thrasybulus now urged that they be made full citizens. That just measure would have made up partly for Athens' terrible losses in the Peloponnesian War. Unfortunately, it was not adopted; but in other respects, the restored democracy showed itself generous as well as moderate. A few of the most guilty of the Thirty were punished, but for all others a general amnesty was declared.

The good faith and moderation of the democracy contrasted so favorably with the cut-throat rule of the two recent experiments at oligarchy, that Athens was undisturbed in future by revolution. Other parts of Greece, however, were less fortunate, *and democracy never again became so generally established in Hellenic cities as it had been in the age of Pericles.*

**257. "March of the Ten Thousand."** — Meantime, important events were taking place in the East. In 401, the weakness of

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<sup>1</sup> Davis' *Readings*, Vol. I, No. 100, gives a famous instance.

the Persian empire was strikingly shown. *Cyrus the Younger*, brother of the king Artaxerxes, endeavored to seize the Persian throne. While a satrap in Asia Minor, Cyrus had furnished Sparta the money to keep her fleet together before the battle of Goat Rivers; and now, through Sparta's favor, he was able to enlist ten thousand Greeks in his army.

Cyrus penetrated to the heart of the Persian empire; but in the battle of *Cunaxa*, near Babylon, he was killed, and his Asiatic troops routed. The Ten Thousand Greeks, however, proved unconquerable by the Persian host of half a million. By treachery the leaders were entrapped and murdered; but under the inspiration of *Xenophon*<sup>1</sup> the Athenian, the Ten Thousand chose new generals and made a remarkable retreat to the Greek districts on the Black Sea.

**258. Renewal of the Persian Wars.** — Until this time the Greeks had waged their contests with Persia only along the *coasts* of Asia. After the Ten Thousand had marched, almost at will, through so many hostile nations, the Greeks began to dream of conquering the Asiatic *continent*. Seventy years later, Alexander the Great was to make this dream a fact. First, however, the attempt was made by *Agésilas*, king of Sparta.

Sparta had brought down upon herself the wrath of Persia, anyway, by favoring Cyrus; and Agésilas burned with a noble ambition to free the Asiatic Greeks, who, a little before (§ 250), had been abandoned to Persia by his country. Thus war began between Sparta and Persia. In 396, Agésilas invaded Asia Minor with a large army, but was checked, in full career of conquest, by events at home (§ 259).

**259. A Greek League against Sparta, 395 B.C.** — No sooner was Sparta engaged with Persia than enemies rose up in Greece itself. Thebes, Corinth, Athens, and Argos formed an alliance against her, and the empire she had gained at Goat Rivers was shattered by *Conon*. Conon was the ablest of the Athenian generals in the latter period of the Peloponnesian War. At

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<sup>1</sup> Cf. § 224 and § 41. Xenophon's *Anabasis* is our authority for these events.

Goat Rivers he was the only one who had kept his squadron in order; and after all was lost, he had escaped to Rhodes and entered Persian service. Now, in 394, in command of a



THE HERMES OF PRAXITELES.

The arms and legs of the statue are sadly mutilated, but the head is one of the most famous remains of Greek art. Cf. § 220, note.

Persian fleet (mainly made up of Phoenician ships) he completely destroyed the Spartan naval power at the battle of *Chnidus*.

Spartan authority in the Aegean vanished. Conon sailed from island to island, expelling the Spartan garrisons, and restoring democracies; and in the next year he anchored in the Piræus and rebuilt the Long Walls. Athens again became one of the great powers; and Sparta fell back into her old position as mere head of the inland Peloponnesian league.

**260. Peace of Antalcidas, 387 B.C.**—After a few more years of indecisive war, Sparta sought peace with Persia. In 387, the two powers invited all the Greek states to send deputies to Sardis, *where the Persian king dictated the terms*. The document read:—

“King Artaxerxes deems it just that the *cities in Asia, with the islands of Clazomenæ and Cyprus*, should belong to himself. The rest of the Hellenic cities, both great and small, he will leave independent, save Lemnos,

Imbros, and Scyros, which three are to belong to Athens as of yore. Should any of the parties not accept this peace, I, Artaxerxes, together with those who share my views [the Spartans], will war against the offenders by land and sea." — XENEPHON, *Hellenica*, v, 1.

Sparta held that these terms dissolved all the other leagues (like the Boeotian, of which Thebes was the head), but that they did not affect her own control over her subject towns in Laconia, nor weaken the Peloponnesian confederacy.

*Thus Persia and Sparta again conspired to betray Hellas.* Persia helped Sparta to keep the European Greek states divided and weak, as they were before the Persian War; and Sparta helped Persia to recover her old authority over the Asiatic Greeks. By this iniquity the tottering Spartan supremacy was bolstered up a few years longer.

Of course the shame of betraying the Asiatic Greeks must be shared by the enemies of Sparta, who had used Persian aid against her; *but the policy had been first introduced by Sparta in seeking Persian assistance in 412 against Athens (§ 250); and so far no other Greek state had offered to surrender Hellenic cities to barbarians as the price of such aid.*

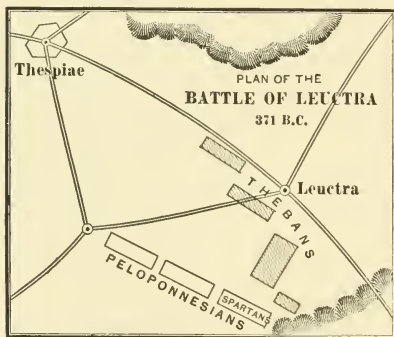
**261. Spartan Aggressions.** — Sparta had saved her power by infamy. She used it, with the same brutal cunning as in the past, to keep down the beginnings of greatness elsewhere in Greece.

Thus, Arcadia had shown signs of growing strength; but Sparta now broke up the leading city, Mantinea, and dispersed the inhabitants in villages. In Chalcidice, the city of Olynthus had organized its neighbors into a promising league. A Spartan army compelled this league to break up. While on the way to Chalcidice, part of this army, *by treachery, in time of peace, seized the citadel of Thebes.* And, when the Athenian naval power began to revive, a like treacherous, though unsuccessful, attempt was made upon the Piræus.

**262. Thebes a Democracy.** — These high-handed outrages were to react upon the offender. First there came a revolution at Thebes. The Spartan garrison there had set up an oligarchic Theban government which had driven crowds of citizens into

exile. Athens received them, just as Thebes had sheltered Athenian fugitives in the time of the Thirty Tyrants; and from Athens *Pelopidas*, a leader of the exiles, struck the return blow.<sup>1</sup> In 379, Thebes was surprised and seized by the exiles, and the government passed into the hands of the democrats. Then Thebes and Athens joined in a new war upon Sparta.

**263. Leuctra; the Overthrow of Sparta.** — The war dragged along for some years; and in 371 B.C., the contending parties,



wearied with fruitless strife, concluded peace. But when the treaty was being signed, *Epaminondas*, the Theban representative, demanded the right to sign for all Boeotia, as Sparta had signed for all Laconia. Athens would not support Thebes in this position. So Thebes was excluded from the peace; and

Sparta turned to crush her. A powerful army at once invaded Boeotia, — and met with an overwhelming defeat *by a smaller Theban force at Leuctra*.

This amazing result was due to the military genius of *Epaminondas*. Hitherto the Greeks had fought in long lines, from eight to twelve men deep. *Epaminondas* adopted a new arrangement that marks a step in warfare. He massed his best troops in a solid column, *fifty men deep*, on the left, opposite the Spartan wing in the Peloponnesian army. His other troops were spread out as thin as possible. The solid phalanx

<sup>1</sup> The story is full of adventure. *Pelopidas* and a number of other daring young men among the exiles returned secretly to Thebes, and, through the aid of friends there, were admitted (disguised as dancing girls) to a banquet where the Theban oligarchs were already deep in wine. They killed the drunken traitors with their daggers. Then, running through the streets, they called the people to expel the Spartans from the citadel.



was set in motion first; then the thinner center and right wing advanced more slowly, so as to engage the attention of the enemy opposite, but not to come into action until the battle should have been won by the massed column.

In short, Epaminondas massed his force against *one part* of the enemy. The weight of the Theban charge crushed through the Spartan line, and trampled it under. Four hundred of the seven hundred Spartans, with their king and with a thousand other Peloponnesian hoplites, went down in ten minutes.

The mere loss of men was fatal enough, now that Spartan citizenship was so reduced (the number of full citizens after this battle did not exceed fifteen hundred); but the effect upon the military prestige of Sparta was even more deadly. At one stroke Sparta sank into a second-rate power. None the less, Spartan character never showed to better advantage. Sparta was always greater in defeat than in victory, and she met her fate with heroic composure. The news of the overthrow did not interfere with a festival that was going on, and only the relatives of the *survivors* of the battle appeared in mourning.

#### THEBAN SUPREMACY

**264. Epaminondas.**—For nine years after Leuctra, Thebes was the head of Greece. This position she owed to her great leader, *Epaminondas*, whose life marks one of the fair heights to which human nature can ascend. Epaminondas was great as general, statesman, and philosopher; but he was greatest as a man, lofty and lovable in nature. In his earlier days he had been looked upon as a dreamer; and when the oligarchs of Thebes drove out Pelopidas and other active patriots (§ 262), they only sneered while Epaminondas continued calmly to talk of liberty to the young. Later, it was recognized that, more than any other man, he had prepared the way for the overthrow of tyranny; and after the expulsion of the oligarchs he became the organizer of the democracy.

**265. Sparta surrounded by Hostile Cities.**—Epaminondas sought to do for Thebes what Pericles had done for Athens.

While he lived, success seemed possible. Unhappily, the few years remaining of his life he was compelled to give mainly to war. Laconia was repeatedly invaded. During these campaigns Epaminondas freed Messenia,<sup>1</sup> on one side of Sparta, and organized Arcadia, on the other side, into a federal union, — so as to “surround Sparta with a perpetual blockade.” The great Theban aided the Messenians to found a new capital, *Messene*; and in Arcadia he restored *Mantineia*, which Sparta had destroyed (§ 261). In this district he also founded *Megalopolis*, or “the Great City,” by combining forty scattered villages.

**266. Athens (jealous of Thebes) saved Sparta** from complete destruction, but drew Theban vengeance upon herself. Epaminondas built fleets, swept the Athenian navy from the seas, and made Euboea a Theban possession. Thessaly and Macedonia, too, were brought under Theban influence; and the young *Philip*, prince of Macedon, spent some years in Thebes as a hostage.

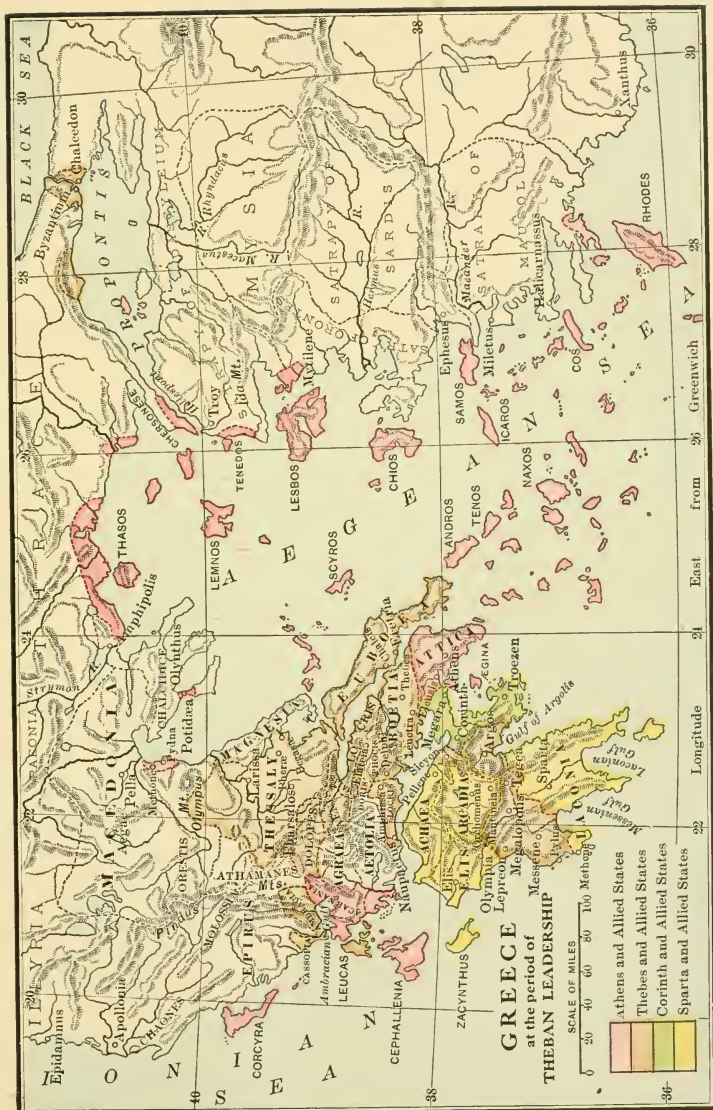
**267. Mantineia.** — The leadership of Thebes, however, rested solely on the supreme genius of her one great statesman, and it vanished at his death. In 362, for the fourth time, Epaminondas marched against Sparta, and at *Mantineia* won another great victory. The Spartans had been unable to learn; and went down again before the same tactics that had crushed them nine years earlier at Leuctra. *Mantineia* was the greatest land battle ever fought between Hellenes, and nearly all the states of Greece took part on one side or the other. But the victory bore no fruit; for Epaminondas himself fell on the field, and his city sank at once to a slow and narrow policy.

No state was left in Greece to assume leadership. A turbulent anarchy, in place of the stern Spartan rule, seemed the only fruit of the brief glory of the great Theban.

**268. Failure of the City-state.** — The failure of the Greek cities to unite in larger states made it certain that sooner or later they must fall

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<sup>1</sup> Messenia had been a mere district of Laconia for nearly two centuries and a half. Its loss took from Sparta more than a third of her whole territory.





to some outside power. Sparta and Thebes (with Persian aid) had been able to prevent Athenian leadership; Thebes and Athens had overthrown Sparta; Sparta and Athens had been able to check Thebes. Twenty years of anarchy followed; and then Greece fell to a foreign master. On the north there had been growing up a *nation-state*; and the city-state could not stand before that stronger organization.

FOR FURTHER READING. — *Specially suggested*: Davis' *Readings*, Vol. I, Nos. 100 ("Thirty Tyrants"), 101 (Epaminondas), and 102 (Leuctra). Plutarch's *Lives* ("Agesilaus" and "Pelopidas").

*Additional*: Bury, 514-628.

### THE MACEDONIAN CONQUEST

**269. Macedon.** — The Macedonians were part of the "outer rim of the Greek race." They were still barbaric, and perhaps were mixed somewhat with non-Hellenic elements. Shortly before this time, they were only a loose union of tribes; but *Philip II* (§ 270) had now consolidated them into a real nation. The change was so recent that Alexander the Great, a little later, could say to his army: —

"My father, Philip, found you a roving, destitute people, without fixed homes and without resources, most of you clad in the skins of animals, pasturing a few sheep among the mountains, and, to defend these, waging a luckless warfare with the Illyrians, the Triballans, and the Thracians on your borders. He gave you the soldier's cloak to replace the skins, and led you down from the mountains into the plain, making you a worthy match in war against the barbarians on your frontier, so that you no longer trusted to your strongholds, so much as to your own valor, for safety. He made you to dwell in cities and provided you with wholesome laws and institutions. Over those same barbarians, who before had plundered you and carried off as booty both yourselves and your substance, he made you masters and lords."<sup>1</sup>

**270. Philip II of Macedon** is one of most remarkable men in history.<sup>2</sup> He was ambitious, crafty, sagacious, persistent, unscrupulous, an unfailing judge of character, and a marvelous organizer. He set himself to make his people true Greeks by

<sup>1</sup> See the rest of this passage in Davis' *Readings*, Vol. I, No. 107.

<sup>2</sup> Wheeler's characterization, *Alexander the Great*, 5-7, is admirable.



making them the leaders of Greece. He was determined to secure that headship for which Athens, Sparta, and Thebes had striven in vain.

**271. Philip's Methods.** — At Philip's accession Macedon was still a poor country without a good harbor. The first need



PHILIP II.

From a gold medallion by Alexander.

was an outlet on the sea. Philip found one by conquering the Chalcidic peninsula. Then his energy developed the gold mines of the district until they furnished him a yearly revenue of a thousand talents—as large as that of Athens at her greatest power.

Next Philip turned to Greece itself. Here he used an adroit mingling of cunning, bribery, and force. In all Greek states, among

the pretended patriot statesmen, there were secret servants in his pay. He set city against city; and the constant tendency to quarrels among the Greeks played into his hands.

**272. Demosthenes.** — The only man who saw clearly the designs of Philip, and constantly opposed them, was *Demosthenes* the Athenian. Demosthenes was the greatest orator of Greece. To check Macedonia became the one aim of his life; and the last glow of Greek independence flames up in his passionate appeals to Athens that she defend Hellas against Macedon as she had once done against Persia.

“Suppose that you have one of the gods as surety that Philip will leave *you* untouched, in the name of all the gods, it is a shame for you in ignorant stupidity to sacrifice the rest of Hellas!”

The noble orations (the *Philippics*) by which Demosthenes sought to move the Athenian assembly to action against Philip

are still unrivaled in literature,<sup>1</sup> but they had no permanent practical effect.

**273. The Macedonian Army.** — The most important work of Philip was his army. This was as superior to the four-months



citizen armies of Hellas as Philip's steady and secret diplomacy was superior to the changing councils of a popular assembly. The king's wealth enabled him to keep a disciplined force ready for action. He had become familiar with the Theban phalanx during his stay at Thebes as a boy (§ 266). Now he

<sup>1</sup> Cf. § 223. Special report : Demosthenes.

enlarged and improved it, so that the ranks presented five rows of bristling spears projecting beyond the front soldier. The flanks were protected by light-armed troops, and the Macedonian nobles furnished the finest of cavalry.

At the same time a field "artillery" first appears, made up of curious engines able to throw darts and great stones three hundred yards. *Such a mixture of troops, and on a permanent footing, was altogether novel.* Philip created the instrument with which his son was to conquer the world.

**274. Chaeronea and the Congress of Corinth.** — In 338 B.C. Philip threw off the mask and invaded Greece. Athens and Thebes combined against him, — to be hopelessly crushed at the *battle of Chaeronea*. Then a congress of Greek states at Corinth *recognized Macedonia as the head of Greece*. It was agreed that the separate states should keep their local self-government, but that foreign matters, including war and peace, should be committed to Philip. Philip was also declared *general in chief of the armies of Greece for a war against Persia*.

**275. The History of Hellas Ended.** — Thus Philip posed, wisely, not as the conqueror, but as the champion of Greece against the foe of all Hellenes. He showed a patient magnanimity, too, toward fickle Greek states, and in particular he strove to reconcile Athens. He was wise enough to see that he needed, not reluctant subjects, but willing followers.

Greek independence was at an end. Greece thereafter, until a hundred years ago, was only a province of this or that foreign power. *The history of Hellenic culture, however, was not closed.* The Macedonian conquest was to spread that civilization over the vast East. *The history of Hellas merges in the history of a wider Hellenistic world.*

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FOR FURTHER READING. — *Specially suggested*: Davis' *Readings*, Vol. I, Nos. 103–107. Bury, ch. xvi; or (better if accessible) Wheeler's *Alexander the Great*, 14–18 and 64–80.

EXERCISE. — Review the period from Aegospotami to Chaeronea by "catch-words" (see Exercise on page 190).

## PART III

### THE GRAECO-ORIENTAL WORLD

*With Alexander the stage of Greek influence spreads across the world, and Greece becomes only a small item in the heritage of the Greeks.*

— MAHAFFY.

*The seed-ground of European civilization is neither Greece nor the Orient, but a world joined of the two.* — BENJAMIN IDE WHEELER.



## CHAPTER XVII

### THE MINGLING OF EAST AND WEST

**276. Alexander the Great.** — Philip of Macedon was assassinated in 336, two years after Chaeronea. He was just ready to begin the invasion of Asia; and his work was taken up by his son *Alexander*.

Father and son were both among the greatest men in history, but they were very unlike. In many ways Alexander resembled his mother, Olympias, a semi-barbaric princess from Epirus, — a woman of intense passions and generous enthusiasms. Says Benjamin Ide Wheeler: —

“While it was from his father that Alexander inherited his sagacious insight into men and things, and his brilliant capacity for timely and determined action, it was to his mother that he undoubtedly owed that passionate warmth of nature which betrayed itself not only in the furious outbursts of temper occasionally characteristic of him, but quite as much in a romantic fervor of attachment and love for friends, a delicate tenderness of sympathy for the weak, and a princely largeness and generosity of soul toward all, that made him so deeply beloved of men and so enthusiastically followed.” — *Alexander the Great*, 5.

As a boy, Alexander had been fearless, self-willed, and restless, with fervent affections.<sup>1</sup> These traits marked his whole career. He was devoted to Homer, and he knew the *Iliad* by heart. Homer's Achilles he claimed for an ancestor and took for his ideal. His later education was directed by *Aristotle* (§ 315), and from this great teacher he learned to admire Greek art and science and to come closely into sympathy with the best Greek culture.

**277. Restoration of Order.** — At his father's death Alexander was a stripling of twenty years. He was to prove a rare mili-



ALEXANDER.



ALEXANDER IN A LION-HUNT.

Two sides of a gold medallion of Tarsus.

tary genius. He never lost a battle and never refused an engagement; and, on occasion, he could be shrewd and adroit in diplomacy; but at this time he was known only as a rash boy. No one thought that he could hold together the empire that had been built up by the force and cunning of the great Philip. Revolt broke out everywhere; but the young king showed himself at once both statesman and general. With marvelous rapidity he struck crushing blows on this side and on that. A hurried expedition restored order in Greece; the savage tribes of the north were quieted by a rapid march beyond the Danube;

<sup>1</sup> Special report: anecdotes from Plutarch regarding Alexander's boyhood.



then, turning on rebellious Illyria, Alexander forced the mountain passes and overran the country.

Meanwhile it was reported in the south that Alexander was killed or defeated among the barbarians. Insurrection again blazed forth; but with forced marches he suddenly appeared a second time in Greece, falling with swift and terrible vengeance upon Thebes, the center of the revolt. The city was taken by storm and leveled to the ground, except the house of Pindar (§ 155), while the thirty thousand survivors of the population were sold as slaves. The other states were terrified into abject submission, and were treated generously. Then, with his authority firmly re-established, Alexander turned, as the champion of Hellas, to attack Persia.

**278. The Persian Campaigns.** — In the spring of 334 B.C. Alexander crossed the Hellespont with thirty-five thousand

disciplined troops. The army was quite enough to scatter any Oriental force, and as large as any general could then handle in long and rapid marches in a hostile country; but its size contrasts strangely with that of the huge horde Xerxes had led against Greece a century and a half before.

The route of march and the immense distances traversed can be best traced by the map. The conquest of the main empire occupied five years, and the story falls into three distinct chapters, each marked by a world-famous battle.



ALEXANDER.

The "Copenhagen" head. Probably by a pupil of the sculptor Skopas.

*a. Asia Minor: Battle of the Granicus.* — The Persian satraps of Asia Minor met the invaders at the Granicus, a small stream in ancient Troyland. With the personal rashness that was the one blot upon his military skill, Alexander himself led the Macedonian charge through the river and up the steep bank into the midst of the Persian cavalry, where he barely escaped death. The Persian nobles fought, as always, with gallant self-devotion, but in the end they were utterly routed. Then a body of Greek mercenaries in Persian pay was surrounded and cut down to a man. No quarter was to be given Hellenes fighting as traitors to the cause of Hellas.

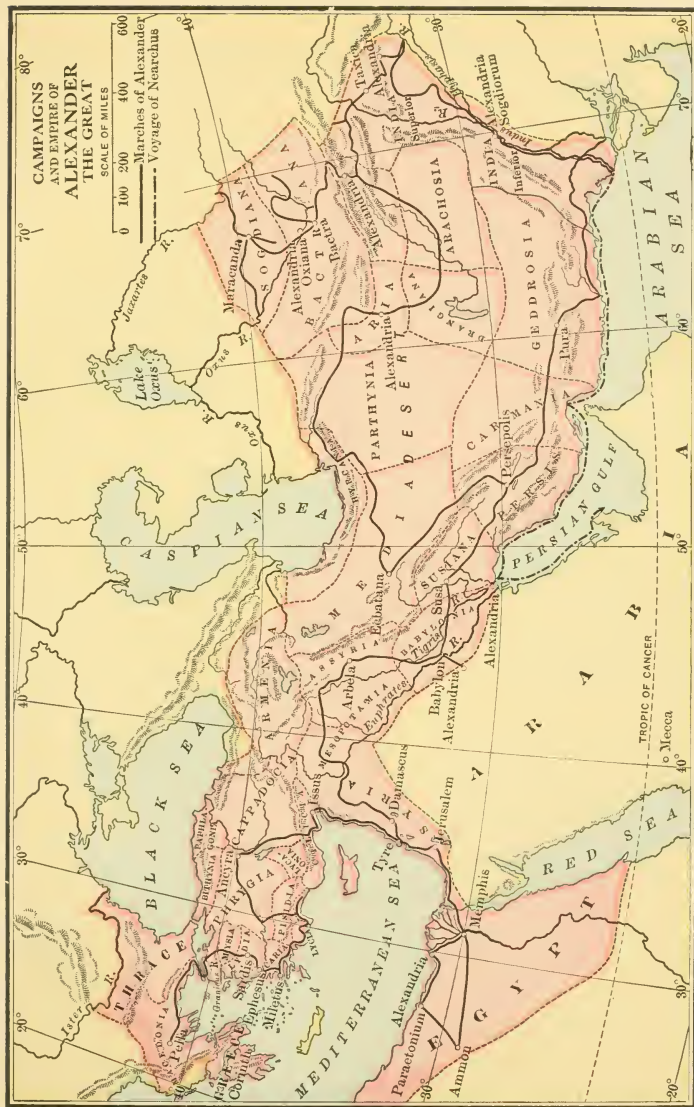
The victory cost Alexander only 120 men, and it made him master of all Asia Minor. During the next few months he set up democracies in the Greek cities, and organized the government of the various provinces.

*b. The Mediterranean Coast: Battle of Issus.* — To strike at the heart of the empire at once would have been to leave behind him a large Persian fleet, to encourage revolt in Greece. Alexander wisely determined to secure the entire coast, and so protect his rear, before marching into the interior. Accordingly he turned south, just after crossing the mountains that separate Asia Minor from Syria, to reduce Phoenicia and Egypt. Meantime the Persians had gathered a great army; but at *Issus* Alexander easily overthrew their host of six hundred thousand men led by King Darius in person. Darius allowed himself to be caught in a narrow defile between the mountains and the sea. The cramped space made the vast numbers of the Persians an embarrassment to themselves. They soon became a huddled mob of fugitives, and the Macedonians wearied themselves with slaughter.

*Alexander now assumed the title, King of Persia.* The siege of Tyre (§ 57) detained him a year; but Egypt welcomed him as a deliverer, and by the close of 332, *all the sea power of the Eastern Mediterranean was his.*<sup>1</sup> While in Egypt he showed his

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<sup>1</sup> Carthage dominated the western waters of the Mediterranean — beyond Italy; but she had nothing to do with naval rivalries farther east.





constructive genius by founding *Alexandria*, a city destined for many centuries to be a commercial and intellectual center for the world.

c. *The Tigris-Euphrates District: Battle of Arbela.* — Darius now proposed that he and Alexander should divide the empire between them. Rejecting this offer contemptuously, Alexander took up his march for the interior. While following the ancient route from Egypt to Assyria (§ 6) he visited Jerusalem, was received with great honor by the high priest and granted the Jews considerable privileges. He met Darius near *Arbela*, not far from ancient Nineveh. Alexander purposely allowed him choice of time and place, and by a third decisive victory *proved* the hopelessness of resistance. Darius never gathered another army. The capitals of the empire — Babylon, Susa, Ecbatana, Persepolis — surrendered, with enormous treasure in gold and silver, and *the Persian Empire had fallen (331 B.C.)*.

The Granicus, Issus, and Arbela rank with Marathon, Salamis, and Plataea, as “decisive” battles. The earlier set of three great battles gave Western civilization a chance to develop. This second set of three battles resulted in a new type of civilization, springing from a union of East and West. No battle between these two periods had anywhere near so great a significance.

**279. Campaigns in the Far East.** — The next six years went, however, to much more desperate warfare in the eastern mountain regions, and in the Punjab.<sup>1</sup> Alexander carried his arms as far east from Babylon as Babylon was from Macedonia. He traversed great deserts; subdued the warlike and princely chiefs of Bactria and Sogdiana up to the steppes of the wild Tartar tribes beyond the Oxus; twice forced the passes of the Hindukush (a feat almost unparalleled); conquered the valiant mountaineers of what is now Afghanistan; and led his army into the fertile and populous plains of northern India. He crossed the Indus, won realms *beyond* the ancient Persian province of the Punjab, and planned still

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<sup>1</sup> A district of northern India.



more distant empires; but on the banks of the Hyphasis River his faithful Macedonians refused to be led farther, to waste away in inhuman perils; and the chagrined conqueror was compelled to return to Babylon. This city he made his capital, and here he died of a fever two years later (323 B.C.) in the midst of preparations to extend his conquests both east and west.<sup>1</sup> These last years, however, were given mainly to organizing the empire (§ 280).

**280. Merging of East and West.** — Alexander began his conquest to avenge the West upon the East. But he came to see excellent and noble qualities in Oriental life, and he rose rapidly to a broader view. He aimed no longer to hold a world in subjection by the force of a small conquering tribe, but rather *to mold Persian and Greek into one people on terms of equality*. He wished to marry the East and the West, — “to bring them together into a composite civilization, to which each should contribute its better elements.”

Persian youth were trained by thousands in Macedonian fashion to replace the veterans of Alexander's army; Persian nobles were welcomed at court and given high offices; and the government of Asia was intrusted largely to Asiatics, on a system similar to that of Darius the Great (§ 76). Alexander himself adopted Persian manners and customs, and he bribed and coaxed his officers and soldiers to do the like. All this was part of a deliberate design to encourage the fusion of the two peoples. The Macedonians protested jealously, and even rebelled, but were quickly reduced to obedience.

“The dream of his youth melted away, but a new vision in larger perspective arose with ever strengthening outlines in its place. The champion of the West against the East faded in mist, and the form of a world monarch, standing above the various worlds of men and belonging to none, but molding them all into one, emerged in its stead.” — WHEELER, *Alexander the Great*, 376.

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<sup>1</sup> Topic: anecdotes of Alexander's later years; the change in his character. Wheeler's *Alexander* gives an ardent defense.

**281. Hellenism the Active Element.** — At the same time Alexander saw that to fulfill this mission he must throw open the East to Greek ideas. The races might mingle their blood; the Greek might learn much from the Orient, and in the end be absorbed by it; *but the thought and art of little Hellas, with its active energy, must leaven the vast passive mass of the East.*

One great measure, for this end, was the founding of chains of cities, to bind the conquests together and to become the homes of Hellenic influence. Alexander himself built seventy of these towns (usually called from his name, like the Alexandria in Egypt). Their walls sprang up under the pick and spade of the soldiery along the lines of march. One great city, we are told, walls and houses, was completed in twenty



ALEXANDER AS APOLLO.  
Now in the Capitoline Museum.

days. Sometimes these places were mere garrison towns on distant frontiers, but oftener they became mighty emporiums at the intersection of great lines of trade. There was an Alexandria on the Jaxartes, on the Indus, on the Euphrates, as well as on the Nile. The sites were chosen wisely, and many of these cities remain great capitals to this day, like Herat and Kandahar.<sup>1</sup>

**282. Greek Colonies in the Orient.** — This building of Greek cities was continued by Alexander's successors. Once more, and on a vaster scale than ever before, the Greek genius for

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<sup>1</sup> Iskandar, or Kandahar, is an Oriental form of the Greek name Alexander.

colonization found vent. *Each new city had a Greek nucleus.* Usually this consisted only of worn-out veterans, left behind as a garrison; but enterprising youth, emigrating from old Hellas, continued to reinforce the Greek element. The native village people roundabout were gathered in to make the bulk of the inhabitants; and these also soon took on Greek character. From scattered, ignorant rustics, they became artisans and merchants, devotedly attached to Greek rule and zealous disciples of Greek culture.

The cities were all built on a large and comfortable model. They were well paved. They had ample provision for lighting by night, and a good water supply. They had police arrangements, and good thoroughfares. Even in that despotic East, they received extensive privileges and enjoyed a large amount of self-government: they met in their own assemblies, managed their own courts, and collected their own taxes. For centuries they made the backbone of Hellenism throughout the world. Greek was the ordinary speech of their streets; Greek architecture built their temples, and Greek sculpture adorned them; they celebrated Greek games and festivals; and, no longer in little Hellas alone, but over the whole East, in Greek theaters, vast audiences were educated by the plays of Euripides. The culture developed by a small people became the heritage of a vast world.

The unity of this widespread civilization cannot be insisted upon too strongly. Political unity was soon lost; but the oneness of culture endured for centuries, and kept its character even after Roman conquest. Over all that vast area there was for all cultivated men a common language, a common literature, a common mode of thought. *The mingling of East and West produced a new civilization, — a Graeco-Oriental world.*

In our own day, Western civilization is again transforming the Orient, leaving the railroad, the telegraph, free schools, and republican government in its line of march, — a march that reaches even farther than Alexander ever did. Between Alexander's day and ours, no like phenomena has been seen on any scale so vast. But this time the West does not give so large a part of its blood to the East; nor does the East react upon the West, as it did after Alexander (§ 283).

**283. Reaction upon Hellas.**—Hellas itself lost importance. It was drained of its intellect and enterprise, because adventurous young Greeks wandered to the East, to win fortune and distinction. And the victorious Hellenic civilization was modified by its victory, even in its old home. Sympathies were broadened. The barrier between Greek and barbarian faded away. Greek ideals were affected by Oriental ideals.

In particular, we note two forms of reaction upon Greek life,—the economic and the scientific (§§ 284, 285).

**284. Economic Results.**—Wealth was enormously augmented. The vast treasure of gold and silver which Oriental monarchs had hoarded in secret vaults was thrown again into circulation, and large sums were brought back to Europe by returning adventurers. These adventurers brought back also an increased desire for Oriental luxuries. Thus, trade was stimulated; a higher standard of living arose; manifold new comforts and enjoyments adorned and enriched life.

Somewhat later, perhaps as a result of this increase of wealth, there came other less fortunate changes. *Extremes of wealth and poverty appeared side by side*, as in our modern society: the great cities had their hungry, sullen, dangerous mobs; and socialistic agitation began on a large scale. These last phenomena, however, concerned only the closing days of the Hellenic world, just before its absorption by Rome.

**285. Scientific Results.**—A new era of scientific progress began. Alexander himself had the zeal of an explorer, and one of the most important scientific expeditions ever sent out by any government is due to him while he was in India. When he first touched the Indus, he thought it the upper course of the Nile; but he built a great fleet of two thousand vessels, sailed down the river to the Indian Ocean, and then sent his friend Nearchus to explore that sea and to trace the coast to the mouth of the Euphrates. After a voyage of many months, Nearchus reached Babylon. He had mapped the coast line, made frequent landings, and collected a mass of observations and a multitude of strange plants and animals.

Like collections were made by Alexander at other times, to be sent to his old instructor Aristotle, who embodied the results of his study upon them in a *Natural History* of fifty volumes. The Greek intellect, attracted by the marvels in the new world opened before it, turned to scientific observation and arrangement of facts. This impulse was intensified by the discovery of a long series of astronomical observations at Babylon (§ 49) and of the historical records and traditions of the Orientals, reaching back to an antiquity of which the Greeks had not dreamed. The active Greek mind, seizing upon this confused wealth of material, began to put in order a great system of knowledge about man and nature.

**286. Summary.** — Thus the mingling of East and West gave a product different from either of the old factors. Alexander's victories are not merely events in military history. They make an epoch in the onward march of humanity. They enlarged the map of the world once more, and they made these vaster spaces the home of a higher culture. *They grafted the new West upon the old East, — a graft from which sprang the civilization of imperial Rome.*

Alexander died at thirty-two, and his empire at once fell into fragments. Had he lived to seventy, it is hard to say what he might not have done to provide for lasting political union, and perhaps even to bring India and China into the current of our civilization.

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FOR FURTHER READING. — *Specially suggested*: Davis' *Readings*, Vol. I, Nos. 108–118 (24 pages, mostly from Arrian, a second century writer and the earliest authority who has left us an account of Alexander). Bury, 736–836.



## CHAPTER XVIII

### THE GRAECO-ORIENTAL WORLD

#### THE POLITICAL STORY

**287. Wars of the Succession.** — Alexander left no heir old enough to succeed him. On his deathbed, asked to whom he would leave his throne, he replied grimly, "To the strongest." As he foresaw, at his death his leading generals instantly began to strive with each other for his realm; and for nearly half a century the political history of the civilized world was a horrible welter of war and assassination. These struggles are called the *Wars of the Succession* (323-280 B.C.).

**288. The Third Century B.C.** — Finally, about 280 B.C., something like a fixed order emerged; then followed a period of sixty years, known as the *Glory of Hellenism*. The Hellenistic<sup>1</sup> world reached from the Adriatic to the Indus, and consisted of: (1) three great kingdoms, *Syria*, *Egypt*, and *Macedonia*; (2) a broken chain of smaller monarchies scattered from *Media* to *Epirus*<sup>2</sup> (some of them, like *Pontus* and *Armenia*, under dynasties descended from Persian princes); and (3) single free cities like *Byzantium*. Some of these free cities united into leagues, which sometimes became great military powers — like one famous confederation under the leadership of *Rhodes*.

**289. Resemblance to Modern Europe.** — *Politically in many ways all the vast district bore a striking resemblance to modern Europe.* There was a like division into great and small states, ruled by dynasties related by intermarriages; there was a common civilization, and a recognition of common interests as

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<sup>1</sup> *Hellenic* refers to the old Hellas; *Hellenistic*, to the wider world, of mixed Hellenic and Oriental character, after Alexander.

<sup>2</sup> There is a full enumeration in Mahaffy's *Alexander's Empire*, 90-92.

against outside barbarism or as opposed to any non-Hellenic power, like Rome; and there were jealousies and conflicts similar to those in Europe in recent centuries. There were shifting alliances, and many wars to preserve "the balance of power" or to secure trade advantages. There was a likeness to modern society, too, as we shall see more fully later, in the refinement of the age, in its excellences and its vices, the great learning, the increase in skill and in criticism. (Of course the age was vastly inferior to that of modern Europe.) It follows that the history of the third century is a history of many separate countries (§§ 292 ff.). But there was one event of general interest.

**290. The Invasion by the Gauls.** — Here we have to speak for the first time of *the Gauls or Celts*. (See § 8.) This nation had emigrated, as indeed had the other nations of Europe, from Asia. After inhabiting for some time parts of present Germany, they finally fixed their abodes somewhere northwest of the Alps. They soon occupied all present France, Britain, and Ireland, and a great part of Spain. To the south of Europe they were far more known for their prowess and thirst for conquest and plunder than for the other qualities to which they owe their place in history, namely, their remarkable talent for technical and literary skill and a still greater aptitude for religious enthusiasm. For the time being they were in a period of unrest. Large multitudes of them migrated to northern Italy and settled there. One of their bands penetrated into the very heart of the peninsula, defeated a Roman army and plundered and burned the city of Rome itself (§ 375). Other hordes traveled further west and settled in various places along the Danube, without, however, making them the goal of their wanderings. In fact, in their unsubdued aggressiveness they became for some time a standing menace to the civilized nations on the shores of the Aegean Sea.

One of these Gallic invasions, in B.C. 278, was the first really formidable attack upon the Eastern world since the Scythians

had been chastised by the early Persian kings (§ 75). Fortunately it did not take place before the ruinous wars of the succession were over. The Gauls poured into exhausted Macedonia and advanced into Greece as far as Delphi. They made a raid on the famous temple of Apollo to carry off its immense treasures. But somehow they were routed in disorder. Apollo, it was said, had driven them away with his thunderbolts. After horrible ravages they carried havoc into Asia. For a long period every great sovereign of the Hellenic world turned his arms upon them, until they were finally settled as peaceful colonists in a region of Asia Minor, which took the name *Galatia* from these new inhabitants.<sup>1</sup> — The Hellenistic patriotism roused by this attack played a part in the splendid outburst of art and literature which followed.

**291. Decline of the Hellenistic World.** — About 220, the widespread Hellenistic world began a rapid decline. In that year the thrones of Syria, Egypt, and Macedonia fell to youthful heirs; and all three of these new monarchs showed a degeneracy which is common in Oriental ruling families after a few generations of greatness. Just before this year, as we shall see (§ 310), the last promise of independence in Greece itself had flickered out. Just after it, there began an attack from Rome, which was finally to absorb this Hellenistic East into a still larger world.

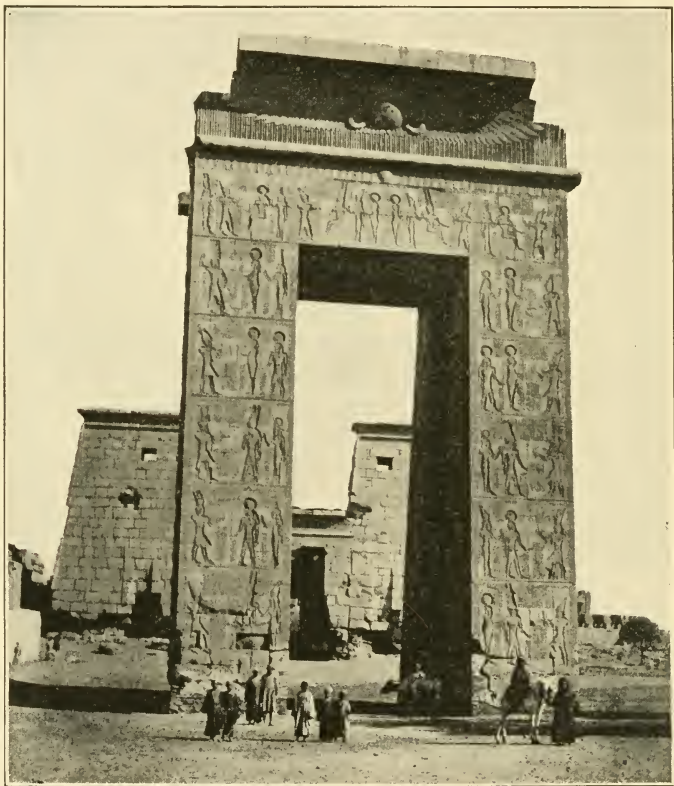
Before turning to the growth of Rome, however, we will note (1) the history, in brief, of the leading Hellenic states from Alexander to the Roman sway; (2) with more detail, an interesting attempt at federal government in Greece itself; and (3) the character of Hellenistic culture in this period.

#### SOME SINGLE EASTERN STATES IN OUTLINE

**292. Syria** was the largest of the great monarchies. It comprised most of Alexander's empire in Asia, except the small

<sup>1</sup> These new inhabitants preserved their national individuality for several centuries. St. Paul addressed one of his letters to "the Galatians."

states in Asia Minor. In the Wars of the Succession, it fell to *Seleucus*, one of the Macedonian generals; and his descendants (Seleucidae) ruled it to the Roman conquest. They



PYLON OF PTOLEMY III AT KARNAK. The reliefs represent that conqueror in religious thanksgiving, sacrificing, praying, offering trophies to the gods. At the top is the "conventionalized" winged sundisk. Cf. page 36. Note the general likeness to the older Egyptian architecture.

excelled all other successors of Alexander in building cities and extending Greek culture over distant regions. Seleucus alone founded seventy-five cities.

About 250 B.C. Indian princes reconquered the Punjab, and the Parthians arose on the northeast, to cut off the Bactrian provinces from the rest of the Greek world. Thus Syria shrank to the area of the ancient Assyrian Empire, — the Euphrates-Tigris basin and old Syria proper, — but it was still, in common opinion, the greatest world-power, until its might was shattered by Rome in 190 B.C. at *Magnesia*.

**293.** Egypt included Cyprus, and possessed a vague control over many coast towns of Syria and Asia Minor. Immediately upon Alexander's death, one of his generals, *Ptolemy*, chose Egypt for his province. His descendants, all known as Ptolemies, ruled the land until Cleopatra yielded to Augustus Caesar (30 B.C.), though it had become a Roman protectorate<sup>1</sup> somewhat before that time.

The early Ptolemies were wise, energetic sovereigns. They aimed to make Egypt the commercial emporium of the world, and to make their capital, Alexandria, the world's intellectual center. Ptolemy I established a great naval power, improved harbors, and *built the first lighthouse*. Ptolemy II (better known as *Ptolemy Philadelphus*) restored the old canal from the Red Sea to the Nile (§§ 28, 32), constructed roads, and fostered learning more than any great ruler before him (§ 319). Ptolemy III, in war with Syria, carried his arms to Bactria, and on his return mapped the coast of Arabia. Unlike earlier conquerors, he made no attempt to add territory to his realm by his victories, but only to secure trade advantages and a satisfactory peace. The later Ptolemies were weaklings or infamous monsters, guilty of every folly and crime; but even they continued to encourage learning.

**294.** Macedonia ceased to be of great interest after the death of Alexander, except from a military point of view. Its position made it the first part of the Greek world to come into hostile contact with Rome. King Philip V joined Carthage in a war against Rome, a little before the year 200 B.C.

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<sup>1</sup> That is, Rome had come to control all the relations of Egypt with foreign countries, although its government continued in name to be independent.



A series of struggles resulted; and Macedonia, with parts of Greece, became Roman in 146 B.C.

**295. Rhodes and Pergamum.** — Among the many small states, two deserve special mention. *Rhodes* headed a confederacy of cities in the Aegean, and in the third century she became the leading commercial state of the Mediterranean. Her policy was one of peace and freedom of trade. *Pergamum* was a small Greek kingdom in Asia Minor, which the genius of its rulers (the Attalids) made prominent in politics and art. When the struggles with Rome began, Pergamum allied itself with that power, and long remained a favored state.

#### THE ACHAEAN LEAGUE IN GREECE

**296. The Political Situation.** — During the ruinous Wars of the Succession, Greece had been a favorite battleground for the great powers, Egypt, Syria, and Macedonia. Many cities were laid waste, and at the close of the contests, the country was left a vassal of Macedonia. To make her hold firmer, Macedonia set up tyrants in many cities. From this humiliation, Greece was lifted for a time by a new power, the *Achaean League*, which made a last effort for the freedom of Hellas.

**297. Earlier Confederations.** — In early times, in the more backward parts of Greece, there had been many rude federations of tribes, as among the Phocians and Locrians; but in city-Greece no such union had long survived.

The failure of the *Confederacy of Delos* has been told. During the supremacy of Sparta (about 400 B.C.) another still more interesting federal union appeared for a brief time on the northern coast of the Aegean. *Olynthus*, a leading Greek city in the Chalcidic district, built up a confederacy of forty states, to check the Thracian and Macedonian barbarians, who had begun to stir themselves after the fall of the Athenian power. This league is called the *Olynthian Confederacy*. Its cities kept their local independence; but they were merged, upon equal terms, into a large state more perfect than any preceding federal union. *The citizens of any one city could intermarry with those of any other, and they could dwell and acquire landed property anywhere within the league; while no one city had superior privileges over the others, as Athens had had in the*

Delian League. After only a short life, as we have seen, this promising union was crushed ruthlessly by jealous Sparta (§ 261).

**298. Aetolian League.**—Now, after 280 B.C., two of the ancient tribal federations which had survived in obscure corners of Greece—Achaëa and Aetolia—began to play leading parts in history.

Of these two, the *Aetolian League* was the less important. Originally it seems to have been a loose union of mountain districts for defense. But the Wars of the Succession made the Aetolians famous as bold soldiers of fortune, and the wealth brought home by the thousands of such adventurers led to a more aggressive policy on the part of the league. The people remained, however, rude mountaineers, “brave, boastful, rapacious, and utterly reckless of the rights of others.” They played a part in saving southern Greece from the invading Gauls (§ 290), but their confederacy became more and more an organization for lawless plunder.

**299. Achaean League: Origin.**—In Achaëa there was a nobler history. A league of small towns grew into a formidable power, freed most of Greece, brought much of it into a federal union, with all members on equal terms, and for a glorious half century maintained Greek freedom successfully.

The story offers curious contrasts to the period of Athenian leadership two hundred years earlier. Greece could no longer hope to become one of the great military powers; we miss the intellectual brilliancy, too, of the fifth century; but the period affords even more instructive political lessons—especially to Americans, interested, as we are, in federal institutions. The most important political matter in Greek history in the third century B.C. is this experiment in federal government.

The people of Achaëa were unwarlike, and not very enterprising or intellectual. In all Greek history they produced no great writer or great artist. They did not even furnish great statesmen,—for all the heroes of the league were to come from outside Achaëa itself. Still, the Achaean League is one of the most remarkable federations in history before the adoption of the present Constitution of the United States,

We know that there was some kind of a confederation in Achaea as early as the Persian War. Under the Macedonian rule, the league was destroyed and tyrants were set up in several of the ten Achaean cities. But, about 280 B.C., four small towns revived the ancient confederacy. This union swiftly drove out the tyrants from the neighboring towns, and absorbed all Achaea. One generous incident belongs to this part of the story: *Iseas*, tyrant of Cerynea, voluntarily gave up his power and brought his city into the league.

So far Macedonia had not interfered. The Gallic invasion just at this time spread ruin over all the north of Hellas, and probably prevented hostile action by the Macedonian king. Thus the federation became securely established.

**300. Government.** — During this period the constitution was formed. The chief authority of the league was placed in a *Federal Assembly*. This was not a *representative* body, but a mass meeting: it was made up of all citizens of the league who chose to attend. To prevent the city where the meeting was held from outweighing the others, each city was given only one vote. That is, ten or twelve men — or even one man — from a distant town cast the vote of that city, and counted just as much as several hundred from a city nearer the place of meeting. The Assembly was held twice a year, for only three days at a time, and in some small city, so that a great capital should not overshadow the rest of the league. It chose yearly a *Council of Ten*, a *Senate*, and a *General* (or president), with various subordinate officers. The same General could not be chosen two years in succession.

This government raised federal taxes and armies, and represented the federation in all foreign relations. Each city remained a distinct state, with full control over all its internal matters — but no city of itself could make peace or war, enter into alliances, or send ambassadors to another state. That is, the Achaean League was a true federation, and not a mere alliance; and its cities corresponded closely to the American States under our old Articles of Confederation.

**301. Faults in the Government.** — In theory, the constitution was extremely democratic: in practice, it proved otherwise. Men attended the Assembly at their own expense. Any Achaean *might* come, but *only the wealthy could afford to do so*, as a regular thing. Moreover, since the meetings of the Assembly were few and brief, great authority had to be left to the General and Council. Any Achaean was eligible to these offices; but *poor men could hardly afford to take them, because they had no salaries. The Greek system of a primary assembly was suited only to single cities. A primary assembly made the city of Athens a perfect democracy: the same institution made the Achaean League intensely aristocratic.*

The constitution was an advance over all other Greek federations, but it had two other faults. (1) It made little use of representation, which no doubt would have seemed to the Achaeans undemocratic (§ 128), but which in practice would have enabled a larger part of the citizens to have a voice in the government; and (2) all cities, great or small, had the same vote.

This last did not matter much at first, for the little Achaean towns did not differ greatly in size; but it became a plain injustice when the union came later to contain some of the most powerful cities in Greece. However, this feature was almost universal in early confederacies,<sup>1</sup> and it was the principle of the American Union until 1789.

**302. First Expansion beyond Achaea.** — The power of the General was so great that the history of the league is the biography of a few great men. The most remarkable of these

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<sup>1</sup> The one exception was the Lycian Confederacy in Asia Minor. The Lycians were not Greeks, apparently; but they had taken on some Greek culture, and their federal union was an advance even upon the Achaean. It was absorbed by Rome, however, in 54 A.D., before it played an important part in history. In its Assembly, the vote was taken by cities, *but the cities were divided into three classes: the largest had three votes each, the next class two each, and the smallest only one.* In the Philadelphia Convention, in 1787, several American statesmen wished to adopt this Lycian plan for our States in the Federal Congress.

leaders was *Aratus* of Sicyon. Sicyon was a city just outside Achaea, to the east. It had been ruled by a vile and bloody tyrant, who drove many leading citizens into exile. Among these exiles was the family of Aratus. When a youth of twenty years (251 B.C.) Aratus planned, by a night attack, to overthrow the tyrant and free his native city. The daring venture was brilliantly successful; but it aroused the hatred of Macedon, and, to preserve the freedom so nobly won, Aratus brought Sicyon into the Achaean federation.

**303. Aratus.**<sup>1</sup> — Five years later, Aratus was elected General of the league, and thereafter, he held that office each alternate year (as often as the constitution permitted) until his death, thirty-two years later.

Aratus hated tyrants, and longed for a free and united Greece. He extended the league far beyond the borders of Achaea, and made it a champion of Hellenic freedom. He aimed at a noble end, but did not refuse base means. He was incorruptible himself, and he lavished his vast wealth on the union; but he was bitterly jealous of other leaders. With plenty of daring in a dashing project, as he many times proved, he lacked nerve to command in battle, and he never won a real victory in the field. Still, despite his many defeats, his persuasive power and his merits kept him the confidence of the union to the end of a long public life.

**304. Growth of the League; Lydiadas.** — In his second generalship, Aratus freed Corinth from her Macedonian tyrant by a desperate night attack upon the garrison of the citadel. That powerful city then entered the union. So did Megara, which itself drove out its Macedonian garrison. The league now commanded the isthmus, and was safe from attack by Macedonia. Then several cities in Arcadia joined, and, in 234, Megalopolis (§ 265) was added, — at that time one of the leading cities in Greece.

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<sup>1</sup> Aratus is the first statesman known to us from his own memoirs. That work itself no longer exists, but Plutarch drew upon it for his *Life*, as did Polybius for his *History*.



Some years earlier the government of Megalopolis had become a tyranny: *Lydiadus*, a gallant and enthusiastic youth, seized despotic power, meaning to use it for good ends.<sup>1</sup> The growth of the Achaean League opened a nobler way: *Lydiadus resigned his tyranny*, and as a private citizen brought the Great City into the union. This act made him a popular hero, and Aratus became his bitter foe. The new leader was the more lovable figure, — generous and ardent, a soldier as well as a statesman. Several times he became General of the league, but even in office he was often thwarted by the disgraceful trickery of the older man.

### 305. The Freeing of Athens and Argos. —

For many years Aratus had aimed to free Athens and Argos — sometimes by heroic endeavors, sometimes by assassination and

poison. In 229, he succeeded. He *bought* the withdrawal of Macedonian troops from the Piraeus, and Athens became an ally, though not a member, of the league.<sup>2</sup> The tyrant of Argos was persuaded or frightened into following the example



THE ACHAEAN AND AETOLIAN LEAGUES,  
ABOUT 225 B.C.

<sup>1</sup> This was true of several tyrants in this age, and it was due no doubt in part to the new respect for monarchy since Alexander's time, and in part to new theories of government taught by the philosophers.

<sup>2</sup> The old historic cities, Athens and Sparta, could not be brought to look favorably upon such a union.

of Iseas and Lydiadas, — as had happened meanwhile in many smaller cities, — and Argos joined the confederacy.

The league now was the commanding power in Hellas. It included all Peloponnesus except Sparta and Elis. Moreover, all Greece south of Thermopylae had become free, — largely through the influence of the Achaean league, — and most of the states not inside the union had at least entered into friendly alliance with it. But now came a fatal conflict with Sparta.

**306. Need of Social Reforms in Sparta.** — The struggle was connected with a great reform within that ancient city. The forms of the “Lycurgan” constitution had survived through many centuries, but now Sparta had only seven hundred full citizens (cf. §§ 254, 263). This condition brought about a violent agitation for reform. And about the year 243, *Agis*, one of the Spartan kings, set himself to do again what *Lycurgus* had done in legend.

**307. Agis** was a youthful hero, full of noble daring and pure enthusiasm. He gave his own property to the state and persuaded his relatives and friends to do the like. He planned to abolish all debts, and to divide the land among forty-five hundred Spartan “Inferiors” (§ 254) and fifteen thousand other Laconians, so as to refound the state upon a broad and democratic basis. *Agis* could easily have won by violence; but he refused such methods, and sought his ends by constitutional means only. The conservative party rose in fierce opposition. By order of the Ephors, the young king was seized, with his noble mother and grandmother, and murdered in prison, — “the purest and noblest spirit that ever perished through deeming others as pure and noble as himself.”

**308. Cleomenes.** — But the ideals of the martyr lived on. His wife was forced to marry *Cleomenes*, son of the other king; and, *from her, this prince adopted the hopes of Agis*. *Cleomenes* became king in 236. He had less of high sensitiveness and of stainless honor than *Agis*, but he is a grand and colossal figure. He bided his time; and then, when the Ephors were planning to use force against him, he struck first.

Aratus had led the Achaean League into war<sup>1</sup> with Sparta in order to unite all the Peloponnesus; but the military genius of Cleomenes made even enfeebled Sparta a match for the great league. He won two great victories. Then, the league being helpless for the moment, he used his popularity to secure reform in Sparta. The oligarchs were plotting against him, but he was enthusiastically supported by the disfranchised multitudes. Leaving his Spartan troops at a distance, he hurried to the city by forced marches with some chosen followers. There he seized and slew the Ephors, and proclaimed a new constitution, which contained the reforms of Agis.

**309. Sparta Victorious over the League.** — Cleomenes designed to make this new Sparta the head of the Peloponnesus. He and Aratus each desired a free, united Greece, but under different leadership. Moreover, Sparta now stood forth the advocate of a kind of socialism, and so was particularly hateful to the aristocratic government of the league.

The struggle between the two powers was renewed with fresh bitterness. Cleomenes won more victories, and then, with the league at his feet, he offered generous terms. He demanded that Sparta be admitted to the union as virtual leader. This would have created the greatest power ever seen in Greece, and, for the time, it would have made a free Hellas sure. The Achaeans were generally in favor of accepting the proposal; but Aratus—jealous of Cleomenes and fearful of social reform—broke off the negotiations by underhanded methods.

**310. Aratus calls in Macedon.** — Then Aratus bought the aid of Macedon against Sparta, *by betraying Corinth*, a free member of the league and the city connected with his own most glorious exploit. As a result, *the federation became a protectorate of Macedonia*, holding no relations with foreign states except through that power. The war now became a struggle

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<sup>1</sup> In a battle in this war Aratus held back the Achaean phalanx, while Lydiadas, heading a gallant charge, was overpowered by numbers.

for Greek freedom, waged by Sparta under her hero king against the overwhelming power of Macedon assisted by the confederacy as a vassal state. Aratus had undone his own great work.

The date (222 B.C.) coincides with the general decline of the Hellenic world (§ 291). For a while, Sparta showed surprising vigor, and Cleomenes was marvelously successful. The league indeed dwindled to a handful of petty cities. But in the end Macedonia prevailed. Cleomenes fled to Egypt, to die in exile; and Sparta opened her gates for the first time to a conquering army. The league was restored to its old extent, but its glory was gone. It still served a useful purpose in keeping peace and order over a large part of Peloponnesus, but it was no longer the champion of a free Hellas.

**311. Final Decline.**—Soon after, war followed between Achaea and Aetolia. This contest became a struggle between Macedonia and her vassals on the one side, and Aetolia aided by Rome on the other; for as Achaea had called in Macedonia against Sparta, so now Aetolia called in Rome against Achaea and Macedonia,—and Greek history closed.

Some gleams of glory shine out at the last in the career of *Philopoemen* of Megalopolis, the greatest general the Achæan League ever produced, and one of the noblest characters in history; but the doom of Achaea was already sealed. "*Philopoemen*," says Freeman, "was one of the heroes who struggle against fate, and who are allowed to do no more than to stave off a destruction which it is beyond their power to avert." These words are a fitting epitaph for the great league itself.

#### HELLENISTIC SOCIETY

**312. General Culture.**—From 280 to 150 B.C. was the period of chief splendor for the new, widespread Hellenism. It was a great and fruitful age. Society was refined; the position of woman improved; private fortunes abounded, and private houses possessed works of art which, in earlier times, would have been found only in palaces or temples. For the reverse

side, there was corruption in high places, and hungry and threatening mobs at the base of society.

Among the countless cities, all homes of culture, five great intellectual centers appeared — Athens, Alexandria, Rhodes, Pergamos, Antioch. The glory of Alexandria extended over the whole period, which is sometimes known as the Alexandrian age; the others held a special preëminence, one at one time, one at another. Athens, however, always excelled in philosophy, and Rhodes in oratory.<sup>1</sup>

**313. Literature.** — The many-sided age produced new forms in art and literature: especially, (1) *the prose romance*, a story of love and adventure, the forerunner of the modern novel; (2) *the pastoral poetry* of *Theocritus*, which was to influence Virgil and Tennyson; and (3) *personal memoirs*. The old Attic comedy, too, became the “New Comedy” of *Menander* and his followers, devoted to satirizing gently the life and manners of the time.

In general, no doubt, the tendency in literature was toward critical scholarship rather than toward great and fresh creation. Floods of books appeared, more notable for style than matter. Treatises on literary criticism abounded; the science of grammar was developed; and poets prided themselves upon writing all kinds of verse equally well. Intellectually, in its faults, as in its virtues, the time strikingly resembles our own.

**314. Painting and Sculpture.** — Painting gained prominence. *Zeuxis*, *Parrhasius*, and *Apelles* are the most famous Greek names connected with this art, which was now carried to great perfection. According to popular stories, *Zeuxis* painted a cluster of grapes so that birds pecked at them, while *Apelles* painted a horse so that real horses neighed at the sight.

Despite the attention given to painting, Greek sculpture produced some of its greatest work in this period. Multitudes of splendid statues were created — so abundantly, indeed, that even the names of the artists are not preserved.

**315. Greek Philosophy after Socrates.** — *Plato*. We may dis-

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<sup>1</sup> Caesar and Cicero studied oratory at Rhodes.



tinguish three periods, corresponding to the three chief divisions of remaining Greek history.<sup>1</sup>

*For the Period of Spartan and Theban Leadership.* — The most famous disciple of Socrates is known to the world under the name *Plato*, the “broad-browed.” This name and that of his pupil Aristotle are among the greatest in the history of thought. Plato elaborated a vast and consistent system of Philosophy. He strikingly displays before us the infinite greatness, goodness, and wisdom of God — One God — His sovereignty over the world, the spirituality and immortality of the soul and the reward of virtue and punishment of vice. He also preserved some traditions of man’s original innocence, his fall from grace, and the existence of superior intelligences between God and man. But many of his teachings rest on no solid reasonings and the gross errors mixed with them show the limitation of most highly gifted human minds.

Truth and error are most strangely mixed in his theory of Ideas. Nothing is in existence except by partaking of an idea. A man is kind, for instance, only because he has in him a share of the idea of kindness. The idea itself is eternal and indestructible. The ideas in our minds were not acquired; we possessed them before we came into our present existence. In spite of such and similar deficiencies his philosophy, taken as a whole, exhibits a noble, powerful, and poetic mind, grappling with the important problems of life and of the world around us with considerably more success than any of his predecessors.

**316. Aristotle.** — *The Macedonian Period.* Aristotle, for twenty years Plato’s disciple, by far outshines his master. He gave to the world the most comprehensive system of universal knowledge, whose basic principles will ever be recognized by the thinkers of the world. In his investigations he proceeds directly from life and experience. There has hardly ever been a man in whom the keenest power of observation

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<sup>1</sup> It is impossible to do justice to Greek philosophy in general and much less to the present period in a book like this. Histories of philosophy, as Turner’s or Coppens’, must be consulted if full information is desired.

was combined with so much intellectual penetration, bold generalizing, and careful deduction. The ideas in our minds are acquired through the operation of the senses, which convey to the intellect the material upon which the latter begins its activity and rises to spiritual (immaterial) concepts. Ideas are eternal only as far as the knowledge of things was from all eternity in the infinite mind of God.

Aristotle's system, though not free from serious shortcomings, is so perfect that its chief outlines and very much of its details became the fundamental doctrines of the great Christian philosophers of the Middle Ages. St. Thomas and the other scholastics refer to him simply as "The Philosopher."

Reverend William Turner thus ends his estimate of Aristotelian Philosophy :—

"Aristotle's philosophy is the synthesis and culmination of the speculations of pre-Socratic and Socratic schools. His doctrine of causes is an epitome of all that Greek philosophy had up to his time accomplished. But it is especially with Plato, his master, that Aristotle is to be compared, and it is by his additions to Platonic teaching that he is to be judged. Plato built out of the ruins of pre-Socratic speculation a complete metaphysical structure according to a definite plan,—a structure beautiful in its outlines, perfect in its symmetry, but insecure and unstable, like one of those golden palaces of fairyland, which we fear to approach and examine lest it vanish into airy nothingness. Aristotle, on the contrary, drew his plan with a firmer hand; he laid the foundation of his philosophy deep on the rock bottom of experience, and although all the joints in the fabric are not equally secure, the care and consistency with which the design is executed are apparent to every observer. It was left for Scholastic philosophy to add the pinnacle to the structure, which Aristotle had carried as far towards completion as human thought could build unaided." (*Hist. of Philos.*, p. 157.)

**317. Minor Philosophic Systems.** — *After Alexander.* Two schools are best described by stating that they tried to answer the question: How can man become happy? *The Stoics*, so called from the Stoa<sup>1</sup> where their founder *Zeno* used to teach,

<sup>1</sup> For explanation of this term see description of map on page 206. Zeno taught in the hall called "the Painted" from its famous wall paintings. Besides the fact that it was situated north of the *Agora* little is known about

replied : By practicing virtue, *i.e.* by complete submission to the laws of man's nature and of the world around us. All passions and emotions must be subdued and annihilated. Everything happens with an unchangeable necessity ; bear patiently and without feeling what cannot be avoided. The principle of the *Epicureans* was : Calculate so that you may derive from your life the greatest possible amount of pleasure and the smallest amount of pain. The caution, feeble enough in itself, that this requires frugality, simple habits, friendship, and abstinence from excess, was widely disregarded by the practical followers of this theory. It must be borne in mind, however, that both these answers are only the necessary conclusions from their cardinal concepts of the world and the divinity, which were completely wrong. Stoics as well as Epicureans believed in a kind of general brotherhood of men.

At this time the *Skeptics* (Considerers) made their appearance, who maintained everything must be doubted ; one should not worry about anything that occurs, because it might after all not even be real. The *Eclectics* did not attempt to introduce anything like a real new philosophy. They looked only for some common basis on which to found a system of practical conduct. For this purpose they "selected" whatever they thought correct in any system. Hence their name.

One more school should be mentioned here, though it belongs chiefly to an earlier period, namely the *Cynics*. They are somewhat similar in doctrine to the Stoics ; in fact, Zeno the Stoic was one of them for some time. They were one-sided followers of Socrates. According to them the essence of virtue is self-control, by which they understood the complete absence of all material and accidental needs. They ostentatiously threw away all the comforts of life and sneered at the relations of family life and the love and laws of country and religion. With the immorality of the

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its location. Similarly Plato's school is often styled the *Academics*, from the Academy, a building somewhere in the outskirts of the city, where he used to assemble his hearers. Aristotle would walk about with his disciples in the shady avenues of the Lyceum (see map), while conversing with them ; hence the name of *Peripatetics* was given to them, from a Greek verb meaning to walk up and down.

time, which they pretended to combat, they also rejected its morality and culture. All was nothing to them, because they said they needed nothing and nobody. One of them, Diogenes, lived for many years in a tub.<sup>1</sup> The word Cynic means doglike. It is easy to see the connection between the name and their conduct.

**318. New Character of Philosophy.** — Philosophy, after Socrates, took on a more moral and practical character. Educated people desired to have some rules and principles according to which to guide themselves in their actions. Philosophers became the teachers of conduct. As far as they reflected the truths proclaimed by nature in every man's heart or the glimpses of supernatural revelation which had survived or been obtained through some contact with the Hebrews, they did a great service to mankind and contributed their share towards the reception of Christianity. In the complete absence of any real religious teaching they performed in an imperfect way the office of our clergy. But after all, they benefited only the man of leisure. The people in the street, the toilers and slaves, were not as much as thought of when the philosopher discoursed gravely on happiness or the moral rights and duties of man.

**319. Libraries and "Museums" ("Universities").** — The closing age of Hellenistic history saw the forerunner of the modern university. The beginning was made at Athens. Plato (§ 315), by his will, left his gardens and other property to his followers, organized in a club. Athenian law did not recognize the right of any *group* of people to hold property, unless it were a religious body. Therefore this club claimed to be organized for the worship of the *Muses*, who were the patrons of literature and learning; and the name *museum* was given to the institution. *This was the first endowed academy, and the first union of teachers and learners into a corporation.*<sup>2</sup>

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<sup>1</sup> Special report: the stories of Diogenes.

<sup>2</sup> A corporation is a body of men recognized by the law as a "person" so far as property rights go.

The idea has never since died out of the world. The model and name were used a little later by the Ptolemies at Alexandria in their *Museum*. This was a richly endowed institution, with large numbers of students. It had a great library of over half a million volumes (manuscripts), with scribes to make careful copies of them and to make their meaning more clear, when necessary, by explanatory notes. It had also observatories and botanical and zoölogical gardens, with collections of rare plants and animals from distant parts of the world. The librarians, and the other scholars who were gathered about the institution, devoted their lives to a search for knowledge and to teaching; and so they corresponded to the faculty of a modern university.

“The external appearance [of the Museum] was that of a group of buildings which served a common purpose — temple of the Muses, library, porticoes, dwellings, and a hall for meals, which were taken together. The inmates were a *community* of scholars and poets, on whom the king bestowed the honor and privilege of being allowed to work at his expense with all imaginable assistance ready to hand. . . . The managing board was composed of priests, but the most influential post was that of librarian.” — HOLM, *History of Greece*, IV, 307.

One enterprise, of incalculable benefit to the later world, shows the zeal of the Ptolemies in collecting and translating texts. Alexandria had many Jews in its population, but they were coming to use the Greek language. Philadelphus, for their benefit, had the Hebrew Scriptures translated into Greek. This is the famous *Septuagint* translation, so called from the tradition that it was the work of *seventy* scholars.

**320. Science** made greater strides than ever before in an equal length of time. Medicine, surgery, botany, and mechanics became real sciences for the first time. *Archimedes* of Syracuse discovered the principle of the lever, and of specific gravity, and constructed burning mirrors and new hurling engines which made effective siege artillery.<sup>1</sup> *Euclid*, a Greek at Alexandria, building upon the old Egyptian knowledge, produced the geometry which is still taught in our schools with

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<sup>1</sup> See Davis' *Readings*, Vol. II, No. 27.





advance human welfare. The tower rose 325 feet into the air, and from the summit a group of polished reflecting mirrors threw its light at night far out to sea.

**321. The Greek contributions** to our civilization can hardly be named in detail as those of the Oriental nations. Egypt and Babylonia gave us some very important outer features. Greece as it were infused a new spirit. Hers was essentially an educational task. In the development of all the purely secular branches of human knowledge and endeavor no nation has had an equally large share. The Greeks became the teachers of the Romans. "Conquered Greece caught her fierce conqueror." Roman poetry and oratory and whatever there was of Roman philosophy shaped itself after Greek models. And Rome passed on the treasure she had received to the peoples of the later centuries. Thus Greece through Rome is still teaching in our schools. The chief principles of Christian philosophy were taken over bodily from the sages of the Ægean Sea. Greek education helped to prepare the world for the coming of Christianity and furnished the language in which the glad tidings of the New Testament were first written down in human speech. Yet Greek civilization was modified by the matter-of-fact genius of conquering and ruling Rome. It came to the largest part of Europe through the Romanized Celts, again to be affected by the mind of the Teutons. There is above all the paramount influence of the religion of Jesus Christ with its Heaven-born truths and ideals. None of these factors may be omitted when judging of the influence of Greece upon our present civilization.

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REFERENCES FOR FURTHER STUDY. — *Specially suggested*: Davis' *Readings*, Vol. I, Nos. 119-125 (19 pages, mostly from Polybius, Arrian, and Plutarch, the three Greek historians of that age).

*Additional*: Plutarch's *Lives* ("Aratus," "Agis," "Cleomenes," "Philopoemen"), Mahaffy's *Alexander's Empire*.

EXERCISE. — Review the various confederacies, — Peloponnesian, Delian, Olynthian, Achæan, noting likenesses and contrasts. Review the period from Chaeronea to the death of Alexander by "catch words."

## REVIEW EXERCISES ON PARTS II AND III

## A. FACT DRILLS ON GREEK HISTORY

1. The class should form a *Table of Dates* gradually as the critical points are reached, and should then *drill* upon it until it says itself as the alphabet does. The following dates are enough for this drill in Greek history. The table should be filled out as is done for the first two dates.

776 B.C.	First recorded Olympiad	338 B.C.
490 “	Marathon	222 “
405 “		146 “
371 “		

2. *Name in order fifteen battles*, between 776 and 146 B.C., stating for each the parties, leaders, result, and importance. (*Such tables also should be made by degrees as the events are reached.*)

3. *Explain concisely the following terms or names*: Olympiads, Ephors, Mycenaean Culture, Olympian Religion, Amphictyonies, Sappho. (*Let the class extend the list several fold.*)

## B. TOPICAL REVIEWS

This is a good point at which to review certain “culture topics,” — *i.e.*, agriculture, industrial arts, life of rich and poor, philosophy, literature, art, religion, science, — tracing each separately from the dawn of history.

Make a table showing the chief divisions of Greek history, with subdivisions.















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Neutralizing agent: Magnesium Oxide  
Treatment Date: MAY 2008

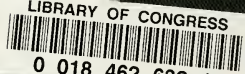
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